

The Holy Spirit

Auditorium class
September – November, 2023

Planned Course of Study

- **The Person of the Holy Spirit**
- **Work of the Holy Spirit in Revelation**
- **Baptism in the Holy Spirit**
- **Indwelling of the Holy Spirit**
- **Spiritual Gifts of the Holy Spirit**

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Abbreviations

KJV - *King James Version*

NKJV - *New King James Version*

NASB - *New American Standard Bible*

ESV - *English Standard Version*

ASV - *American Standard Version*

NIV - *New International Version*

NRSV - *New Revised Standard Version*

TH - *Thayer's Greek Lexicon*

AHD - *American Heritage Dictionary*

WNWD - *Webster's New World Dictionary*

MWD - *Merriam Webster's Dictionary*

MWCD - *Merriam Webster's Collegiate Dictionary*, 10th ed.

The Person of the Holy Spirit

The subject of this lesson is the nature of the Holy Spirit, that He is a rational, divine Being in the Godhead, possessing “godhood.”

In This Lesson

- **The Holy Spirit in the Bible**
- **Vague and Erroneous Concepts of the Holy Spirit**
- **How We Learn About the Holy Spirit**
- **“The” “Holy” Spirit”**
- **The Holy Spirit is a Person**
- **The Holy Spirit is a Divine Person**
- **“Godhead” or “Godhood”**
- **“One God”**

The Holy Spirit in the Bible

The Holy Spirit is a much neglected subject, yet from the opening pages of the Bible (**Gen 1:2**) to the close of it (**Rev 22:17**), the Spirit of God plays a vital role. Beginning with creation, progressing through the unfolding of the revelation of God to man, and culminating in the salvation offered through Jesus Christ, the Holy Spirit is presented as an active and vital participant.

Vague and Erroneous Concepts of the Holy Spirit

The concepts of New Testament Christians are often vague at best. Sometimes the concepts held by people about the Holy Spirit are completely erroneous. Some reduce “Holy Spirit” to nothing more than a figure of speech. Others confuse the Holy Spirit with the Bible. There are religious denominations that teach the Holy Spirit is not a divine person at all, but merely the power or force of God. The King James Version rendering, “Holy Ghost,” has possibly contributed to the subject being surrounded with superstition and mystery. Observe that “Holy Ghost” and “Spirit” are used interchangeably in the King James Version in **Jn 7:39** and **Acts 2:4**.

Confusion and error surrounding the subject of the “Godhead” or “Godhood” has been present since the apostolic days. See last quarter class, June-August, 2023, for a study of “The Godhead.” (Lessons and recordings at <<http://www.humblechurchofchrist.com/HumbleCDRecordings/2023TheGodhead/2023Godhead.htm>>)

- Gnostics of apostolic days denied the deity and or humanity of Jesus Christ. **1Jn 2:22; 4:2,3**.
- “Alogi - generic name for all who denied and opposed the ‘logos’ (**John 1:1f**) - Theodotus, Artemas, and others called Monarchians.
- “Sabellius (middle of third century [AD 220]) contended that the names Father, Son, and Holy Spirit were only so many different names and manifestations of one and the same divine being. (*Hagenbach’s History of Doctrines*, Vol. I, Pg. 246.)
- “Arias (AD 315, Alexandria) contended for the idea of the subordination of the Son to the Father and the Holy Spirit to the Son; that the Son was a creature made by the Father and the Holy Spirit. *Ibid*, pg., 249.

- “Socinius (Poland, 1604) taught that the Father alone was God, Christ a mere man, and the Holy Spirit divine energy.” James W. Adams, *Lessons on the Holy Spirit*.
- Unitarians, Jehovah’s Witnesses, Oneness Holiness, Mormons and others teach error on the subject today.

How We Learn About the Holy Spirit

All we know, or can know, about the person and work of the Holy Spirit is found in the Bible. Nature confirms the existence and power of God (**Psa 19:1; Rom 1:19-20**), but reveals nothing about the nature and work of the Holy Spirit. We cannot learn about him through personal experiences. These are varied and conflicting, are colored by the beliefs and prejudices of the individual, and being subjective, must be measured by the objective standard of God’s Word (Pro 14:12; **1Co 14:37,38**). There is much we may not know (**Dt 29:29**), but there is much we can know, and should know, but can know only as it has been revealed in the Scriptures (**2Tim 3:16-17**).

“The” “Holy” Spirit”

“Spirit” (Hebrew, *ruach*, Greek, *pneuma*). The Greek word translated “spirit” is used to refer to
 (1) _____, **Jn 3:8** [the second word in the verse translates *pneuma*]
 (2) _____, **Jn 3:6** [last word in the verse translates *pneuma*]; **Ja. 2:26**
 (3) _____, **Heb 1:14** [“spirits” translates *pneuma*; **see v13**]
 (4) _____, **Mt 8:16** [“spirits” translates *pneuma*]
 (5) _____, **Mt 1:18**.

Clearly, context and harmony must determine its meaning in any given reference.

“Holy” means separated, sanctified, set apart, especially with spiritual and moral significance. In reference to God, it connotes “a Being who from His nature, position, and attributes is to be **set apart and revered as distinct from all others.**” Girdlestone, *O.T. Synonyms*, p. 176. [boldmine] To treat Him as “holy” is to give Him the honor He deserves as one of the Divine Beings in the one, true, Godhead.

This would certainly include his moral qualities (**1Pt 1:14-16**), but is not limited to that. See **Lev 10:3** - “holy” paralleled with “glorified” (constructive parallelism?) “treated as holy” in NASB is “I will be sanctified” in KJV, ASV. “treated as holy” parallels “honored” in NASB, or “glorified” in as KJV, NKJV, ASV, ESV. “I will be treated as holy” = one Heb. word; “I will be honored” = one Heb. word. Note **v10**. Here is included **respect for His majesty and reverence for His divine authority.**

Ps 111:9 - “holy and awesome” (KJV, **reverend**). Note 1st and last lines of the Psalm - **worthy of praise**. Note **v10a** - “the **fear** of the Lord is the beginning of wisdom.”

Is 8:13 - Because you regard the Lord as “holy” [or “sanctify” Him, KJV, or “hallow” Him, NKJV], “He shall be your **“fear”**, and He shall be your **“dread.”**”

“**The** is the definite article. It indicates that the noun refers to someone or something in particular.” *Warriner’s English Grammar and Composition*, p. 11. It limits or specifies. Compare: “The Book” (Bible); “The President” (of U.S., not of GM, Ford); “The Son of God” (many “sons of God”); “The Son of man.”

When “*The Holy Spirit*” is in view, what is meant is the one, special, unique, “Holy Spirit,” the Divine Spirit of God, the third person in the Godhead.

The Holy Spirit is a Person

The Holy Spirit is not merely an “it,” a “thing,” or simply a concept, but a divine person. The qualities of behavior and mental activities characteristic of being a person are attributed to the Holy Spirit.

What is “Andrew”? Identify “Andrew” by the attributes ascribed to him. (Each time “Andrew” will be something different.)

- * Andrew wags his tail when he barks. _____
- * Andrew smells great and costs \$50 an ounce. _____
- * Andrew blew in and did \$10,000,000 damage. _____
- * Andrew heard what she said and spoke tenderly to her, but was insulted and grieved when she lied to him. _____

What attributes or actions (passive or active) of a conscious, rational, volitional being are attributed to the Holy Spirit in the following?

- * **Jn 16:13** “hears,” “speak,” “disclose” NAS95 (NKJV “tell”; ESV “declare”)
- * **Ac 5:3** (What did Ananias do to the Holy Spirit?) _____
- * **Ac 13:2** spoke, commanded; rational choice
- * **Ac 15:28** Note: All 63 times *dokEo* (“seemed good”) is used in the N.T. it is used of rational beings.
- * **Ac 16:6** Exercised rational choice; authority
- * **1Co 2:11** - knowledge of the divine mind. This “spirit” searches the “depth” of the mind of God (v10), is “from God” (v12), and “taught” in “words” (v13) of human language.
- * **1Co 12:11** _____
- * **Eph 4:30** If Christians do not change their moral and spiritual attitude and conduct as they are instructed and urged to do by the apostle in **4:17f**, how does it impact the Holy Spirit? _____
- * **Heb 10:29** When someone who once partook of the grace of the gospel of Christ turns away from it (vv23,25,26), how is this conduct and attitude described relative to the Holy Spirit? _____

Observe that the Holy Spirit is called the “Comforter” (KJV, ASV) or “Helper” (NKJV, NASB, ESV) in the following: **Jn 14:16,26; 15:26; 16:7**. That word (*paraklEtos*) occurs only five times in the New Testament—these four and **1Jn 2:1**, “Advocate”, here, in a different context, of Jesus Christ.

The Holy Spirit is also referred to by these phrases: “The Spirit,” **Jn 1:32; Ac 2:4**; “The Spirit of God,” **Gen 1:2; Mt 3:16**; “The Spirit of Truth,” **Jn 15:26; 16:13**; “My Spirit,” **Joel 2:29; Ac 2:17**; “Spirit of the Lord,” **1Sam 10:6; Mic 3:8**.

The Holy Spirit is a Divine Person

The Holy Spirit is spoken of as coordinate with God the Father and God the Son—equal in the importance to, and interest in, our salvation, and worthy of equal honor by Christians. This implies both his personality and his deity — that he is a *divine person*. Write the phrases that treat the Father, Son, and Holy Spirit as coordinate in the following.

- * **Mt 28:19** “baptizing them in the name of the **Father** and the **Son** and the **Holy Spirit**”
- * **Rom 15:30** _____
- * **2Co 13:14** _____
- * **1Co 12:4-6** “varieties of gifts, but the same **Spirit** ... varieties of ministries, but the same **Lord** ... varieties of effects, but the same **God**”

Compare the following. Only one presents the three mentioned as coordinates.

- * Father (divine person), Son (divine person), Book (thing)
- * Father (divine person), Son (divine person), Salvation (concept)
- * Father (divine person), Son (divine person), Holy Spirit (_____)

“Godhead” or “Godhood”

The Father, Son, and Holy Spirit are three persons, all possessing “godhood,” or comprising the “godhead.” See **Ac 17:29** (“Divine Nature” NAS95, NKJV; “Divine *Nature*” NAS20; “Godhead” KJV, ASV), **Rom 1:20** (“divine nature” NASB, ESV; “Godhead” KJV, NKJV), **Col 2:9** (“Deity” NASB; “Godhead” KJV, NKJV). Compare “man,” “manhood.”

What attributes and actions of deity, or godhood, are ascribed to The Holy Spirit in the following?

- * **Ac 5:3,4** (What is He called in v4? Parallel the “lied to” phrases.) _____
- * **1Co 2:10-11** Knows the mind of God. Fills prophets, oral and literary, with the mind of God. (Compare **Jn 16:13-15**, **1Pt 1:10-12**, **2Pt 1:20-21**; **Rev 2:7,11,17,29**, etc.)
- * **1Co 12:7-11** Power to work miracles Himself and the power to give men the power to work miracles (Compare **Jdg 15:14**; **Eze 8:3...11:24**; **Ac 2:4**; **13:9-11**.)
- * **Gen 1:2** (Compare **Isa 40:12-13**.) _____

“One God”

What do the Scriptures mean when they repeatedly affirm there is “one God”? One Godhood; referring to the uniqueness this class of beings recognized as God by the prophets in the Bible. (Compare “alone” in **1Ch 29:1**, *echad*—same word as in **Dt 6:4**.) No other God like this one. Contrast to idolatry. See, for example, **Dt 4:32-35...5:6-8...6:4-5...13-14**; **Isa 40:18,25...46:5-8...9**. Idolatry recognizes many gods, all with different natures, e.g., sun, wind, river, etc. Our God, the one and only God, is eternal, self-existent, omniscient, omnipresent, omnipotent, faithful, just, compassionate. And this is true of all three beings in the Godhead; they are united in these attributes and their will in the exercise of them. If we say there is but “one man” (manhood), we mean all men are alike in nature, that certain characteristics are common to all men.

The Person of the Holy Spirit

(Review)

Choose all correct answers in the following.

1. We can learn the truth about the person and work of The Holy Spirit through
 - a. Personal experiences
 - b. The personal experiences of our acquaintances
 - c. The Bible
 - d. Studying the world around us
2. When the word “spirit” occurs in the Bible
 - a. Whether it refers to the Holy Spirit must be determined by context and harmony
 - b. It always refers to the Holy Spirit
 - c. The reader can be certain it refers the Holy Spirit if it is capitalized
 - d. It never refers to the Holy Spirit if “Holy” is not used
3. The Holy Spirit is
 - a. A mystical, indefinite, indefinable, ethereal substance
 - b. The disposition of God
 - c. Simply the power of God
 - d. The Bible
 - e. None of the above
4. The Holy Spirit is
 - a. Eternal
 - b. Omnipotent
 - c. Omniscient
 - d. A Divine Being
5. The Holy Spirit is
 - a. Divine
 - b. Human
 - c. Mythical
 - d. None of the above
6. The following are attributed to the Holy Spirit
 - a. Knowledge
 - b. Will
 - c. Judgment
 - d. None of the above
7. “Godhood” is characteristic of
 - a. The Father
 - b. The Son
 - c. The Holy Spirit
 - d. Angels

8. The Holy Spirit possesses
 - a. Power to create
 - b. Miracle working power
 - c. Power to reveal the mind of God
 - d. Love for mankind
9. The Holy Spirit can be
 - a. Lied to
 - b. Grieved
 - c. Destroyed
 - d. Insulted
10. The Holy Spirit is
 - a. A person
 - b. A Divine Being
 - c. God
 - d. We cannot know what “The Holy Spirit” is
11. The Holy Spirit is also called
 - a. The Spirit
 - b. The Spirit of God
 - c. The Spirit of Truth
 - d. My Spirit
 - e. Spirit of the Lord
12. To say the Holy Spirit is a person means
 - a. He has a body of flesh and bones like men
 - b. He is a conscious, volitional, rational, moral being
 - c. The Holy Spirit is not a person
 - d. He is a man
13. “One God” in the Bible means
 - a. There is only one person rightfully called “God”
 - b. There is one Godhood, and stands in contrast to idolatry with its gods of varying natures
 - c. The Father, the Son, and the Holy Spirit are one person
 - d. Only the Father is God—the Son and the Holy Spirit are created beings not on an equal with the Father in godhood
14. When “The Holy Spirit” is in view in the Scriptures, what is meant is
 - a. Simply a being with eminent moral qualities
 - b. The holiest disposition one can possibly possess
 - c. The force or power of Jehovah
 - d. The one, special, unique, “Holy Spirit,” the Divine Spirit of God, the third person in the Godhead.

The Work of the Holy Spirit in Revelation

This lesson focuses on the Holy Spirit's work in revelation, through which He convicts the world, influences the sinner in conversion, and strengthens the Christian in serving God. Though a separate lesson will focus on the specific concept of the "indwelling" of the Holy Spirit, the concepts learned here will be of invaluable benefit in that lesson.

In This Lesson

- **The Holy Spirit Revealed the Scriptures**
- **The Holy Spirit Convicting the World**
John 16:1-15
Examples of the direct operation of the Holy Spirit and examples of obedience WITHOUT any direct operation of the Holy Spirit
Jn 6:44-45 - HOW does the Father "draw" men to Himself?
- **The Holy Spirit and Believers**
Sealed by the Holy Spirit; Pledge of our Inheritance
Grieving the Holy Spirit
Unity of the Spirit
Sanctification by the Spirit
Metonymy of Effect
- **The Holy Spirit and the Word**
- **Objections to the Direct Operation of the Holy Spirit upon the Heart of Man in Conviction and Conversion**

The Holy Spirit Revealed the Scriptures

"God...spoke long ago to the fathers in the prophets..." **Heb 1:1**. God did this through the work of the Holy Spirit who revealed God's words to the prophets, who in turn spoke these words to the fathers. Therefore it could be said, "God said," or "the Holy Spirit said," or "the prophet said."

Who are the Scriptures cited in the following attributed to? (note that they are the *same* Scriptures)

* **Heb 3:7-11** _____

* **Heb 4:3** (see v4) _____

* **Heb 4:7** _____

The work of the Holy Spirit in revealing the mind of God is what gives us assurance in the prophecies of Scripture. Read **2Pt 1:19-21**. (Note the KJV, NKJV, ASV, or ESV on the beginning of v20, "knowing this first," and its logical connection with v19.)

What did Peter say our attitude toward the prophetic word should be? _____

What is affirmed about "prophecy of Scripture"? _____

Not only assurance in the prophecies themselves, but the sure *interpretation of their fulfillment* is vital to our faith. See *both sides* of this in **1Pt 1:10-12**.

Read **Ac 1:16,20** for an example. How could David write about the betrayer of Christ 1,000 years before Judas was born? _____

And how can you be assured that *is* what David was talking about in **Psa 69** and **Psa 109**, as Peter affirms? _____

God repeatedly “admonished,” or “testified against” the fathers, **Neh 9:29,30**. *How* did Nehemiah say he did it? Compare **Jer 7:25**. _____

How did Stephen say his audience “resisted the Holy Spirit”? **Ac 7:51,52** _____

What we learned about the prophets of the Old Testament relative to their oracles is true of the apostles and prophets of the New Testament and their oracles. How did Paul say the gospel was made known to men, **Eph 3:5-6**? _____

How were the Ephesians to come to an understanding of what the Holy Spirit revealed about the gospel, **Eph 3:1-5**? _____

Who spoke and *how* to the Christians in the seven churches of Asia?

* **Rev 1:11,19** _____

* **Rev 2:1,8,12**, etc. _____

* **Rev 2:7,11,17**, etc. _____

The Holy Spirit Convicting the World

The following quotes illustrate concepts held . . .

The *Westminster Confession of Faith* was originally adopted by the English Parliament in 1648. In 1729, the first Presbyterian Synod in North America adopted it. Several amendments have been enacted by the General Assemblies through the years. The copy quoted from here is one adopted by the General Assembly of the Presbyterian Church, 1944. It states well the doctrine of **total depravity**, which is the cornerstone of **Calvinism**, a doctrinal system that permeates so-called “Christian” religion in US and throughout the world.

“*Chapter XI* OF FREE WILL... II. Man, in his state of innocence, **had freedom and power to will** and to do that which is good and well-pleasing to God... III. Man, **by his fall** into a state of sin, hath wholly **lost all ability of will to any spiritual good accompanying salvation**; so as a **natural man**, being altogether averse from that good, and **dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto**. IV. When God **converteth** a sinner and translateth him into the state of grace, he freeth him from his natural bondage under sin, and, by his **grace alone, enableth him freely to will** and to do that which is spiritually good...” (pp. 71-73). “*Chapter XII* OF EFFECTUAL CALLING... II. This effectual call is of God’s free and special **grace alone**, not from anything at all foreseen in man, **who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is enabled to answer this call**, and to embrace the grace offered and conveyed in it. III. **Elect infants**, dying in infancy, **are regenerated and saved by Christ through the Spirit, who worketh when and where, and how he pleaseth**. So also are all other elect persons who are incapable of being outwardly called by the ministry of the word. IV. **Others, not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet never truly come to Christ and therefore cannot be saved...**” (pp. 75-77). (bold and underlining mine, srf.)

“We believe that the Holy Scriptures teach that in order to be saved, men must be regenerated, or born again; that **regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the Holy Spirit**, in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that its proper **evidence appears in the holy fruits of repentance, faith**, and newness of life.” Art. VII of the New Hampshire Confession, taken from *The Standard Manual For Baptist Churches*, by Edward T. Hiscox (American Baptist Pub. Society, Philadelphia, 1958), pp. 63-64. (bold and underlining mine, srf.)

Jn 16:1-15

What promise is Jesus making about the Holy Spirit? vv7,8,13 _____

Who is the “you”? Give evidence for your answer from the text. See also 14:26; 15:27. _____

Parallel v13 with v8 and explain *how* the Holy Spirit will convict the world? _____

The “world” is the world of unbelievers who denied that Jesus was the Christ. When the Holy Spirit “convicted the world” he proved the world wrong about Jesus Christ, and through His work Jesus was “glorified,” v14. The work of the Holy Spirit undergirds our faith—without it we could not know Jesus as we do and have the confidence we can have that He is the Son of God! See Jn 20:30-31; Mk 1:1...16:15-16. To confuse the promise Jesus made here with a subjective, better-felt-than-told experience, or a subjective, personal “inner witness” to the truth of the gospel, is to rob this promise of its meaning, beauty, and value to the faith.

The best interpretation of Jesus’ promise recorded in Jn 16 is the record of it being played out—the book of Acts. Answer the following two questions using these scriptures from the book of Acts: 2:4,14,22...36-37; 4:1-4,8-12; 4:31...5:42-6:1.

* How did the Holy Spirit prove the unbelievers wrong about Jesus? _____

* The Holy Spirit exercised direct, supernatural influence upon whom? _____

See also Ac 8:12, 35-36; 9:20...22; 14:1; 19:8; etc.

Examples of the direct operation of the Holy Spirit and examples of obedience WITHOUT any direct operation of the Holy Spirit

- **Examples of direct operation of the Holy Spirit**
 - * On the apostles in Jerusalem on Pentecost, Ac 2:1f. Not to save them, nor did it save those in the audience.
 - * On Philip on the Gaza road, Ac 8:26f. Not to save Philip, nor did it save the Ethiopian.
 - * On the Gentiles in Cornelius’ house, Ac 10,11. Not to save them. See 11:14.
- **Examples of obedience without the direct operation of the Holy Spirit upon their hearts**
 - * Jews on Pentecost, Ac 2:36f. No evidence of direct operation. See vv14...37,41.
 - * Samaritans, Ac 8:5f. No evidence of direct operation upon hearts before obedience. See especially vv5,12, 14-16.
 - * Ethiopian, Ac 8:26f. No evidence of direct operation on heart. See vv35-36.
 - * Thessalonians, Ac 17:1-4. “Persuaded” by evidence and reasoning.
 - * Disciples in Ephesus, Ac 19:1f. No direct operation before obedience.
- **Conclusions from above**

- * The direct operation of the Spirit on the heart is NOT necessary to faith and obedience.
- * The work of the Spirit on the human heart in order to produce faith and obedience is through the Word.

Jn 6:44-45 - HOW does the Father “draw” men to Himself?

- Compare “come to Me” in vv44-45. What phrase in v45 parallels the italicized words in v44 that are italicized? (the italicized words below, not in your Bible)
 v44 - “No one can **come to Me**, unless the *Father...draws him*”
 v45 - “ _____ , **comes to Me**”
 Thus, “drawn” by “hearing and learning.”
- Compare “raise him up in the last day” in vv44 and 40. What phrase in v40 parallels the italicized words in v44? (the italicized words below, not in your Bible)
 v44 - “*Father ... draws him ... I will raise him up on the last day*”
 v40 - “ _____ ... **will raise him up on the last day**”
 Thus, “drawn” by “beholding” (hearing) and “believing” in Christ.
- Jesus a teacher. This was what he was doing here. Those who received his words would have life, vv63-65.

Jn 6:63 - “It is the Spirit who gives life” (“quickeneth” KJV)

- What mistake was this audience making, vv51-52? _____

- What did Jesus mean by “eat” and “drink”? v29, 35-36, 40, 47, 64, 68-69 _____

It is this gospel that Jesus was preaching of a Savior that gave His life for the sins of men that Jews stumbled on and Gentiles considered foolish, 1Co 1:18,23.

The Holy Spirit and Believers

The following briefly illustrates concepts.

“Their ability to do good works **is not at all of themselves, but wholly from the Spirit of Christ**. And **that they may be enabled thereunto**, besides the graces they have already received, **there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure...**” *Westminster Confession*, op. cit., p. 97. (bold mine, srf)

Just as the Holy Spirit “convicts the world” *through the revelation He gave* to the apostles, so He guides, assures, sanctifies, warns, and builds up believers *through the revelation He gave* to the apostles and prophets.

While the world would be “convicted,” a small, but select group of men would *believe* the gospel story, and believe it so strongly that they would give their lives to its proclamation.

What set these men apart from their fellow unbelieving Jews in the world? Read **Jn 17:17** for the answer—what is it? _____

Eph 1:13-14 - Sealed by the Holy Spirit; Pledge of our Inheritance

One purpose of a seal was to indicate ownership. These Ephesians had been “sealed” or marked as God’s own “with the Holy Spirit of promise.”

What did the Ephesians do that resulted in their being sealed? **1:13**. _____

What role did the Holy Spirit play in this result? Let the writer explain, **3:1-11** (note esp. **v5**). _____

The “pledge” (“earnest,” KJV; “guarantee,” NKJV), **v14**, is like a *down payment* (“deposit,” NIV) of our inheritance. The “Holy Spirit of promise” (on “of promise,” see **3:4-6; Ac 2:38b-39**)—His work in the revelation and confirmation of the gospel—assures us we will indeed receive the inheritance!

Compare **Col 1:5; 1Pt 1:4-5; 1Co 2:4-5**.

Eph 4:30 - Grieving the Holy Spirit

How could the Ephesian Christians “grieve the Holy Spirit,” **Eph 4:30**? Interpret on the basis of (1) the context (begin in **v17**), and (2) what attitude and conduct was in view when this phrase was used in the Old Testament, **Isa 63:10**. _____

The incongruity of these Ephesian Christians grieving the Holy Spirit is manifested by the fact that He “sealed them for the day of redemption,” **Eph 4:30; 1:13,14**. By being “sealed in Him with the Holy Spirit of promise” these Gentiles had, equally with the Jews, a “pledge” of their inheritance. The Holy Spirit assured their redemption! It would indeed “grieve” Him if they so conducted themselves so as to lose that inheritance. Compare **Heb 10:23-29**.

Eph 4:3 - Unity of the Spirit

Christians are to be “diligent to preserve the unity of the Spirit,” **Eph 4:3**. What did Christ provide so that this unity “of the Spirit” will be achieved, **vv11-13**? _____

The unity the Holy Spirit leads Christians to will bring them closer to God and to one another. It will equip them for service in the kingdom and stabilize them against apostasy, **vv12b,14-16**. We *need* the work of the Holy Spirit if we are to attain divine unity!

Sanctification by the Spirit

Christians have been “sanctified” in connection with the Spirit, **1Co 6:11**, and have been chosen for salvation “through sanctification by the Spirit,” **2Th 2:13**. See also **1Pt 1:2**.

Metonymy of Effect

It might be profitable here to explore a very common idiom, or figure of speech, where the effect is put for the cause, or the active verb is put for the occasion of it. Some illustrations follow. You may need to read the context of the passages.

1Sam. 23:7 – “Saul said, “God has delivered him into my hand” – Did Saul mean God (1) *directly* (with no one or nothing between, or intervening) delivered David into his hand, or (2) *caused* it to happen, *gave occasion* for it?

Ac 1:18 – “this man [Judas] acquired a field with the price of his wickedness” – Did Judas (1) buy the field himself or (2) *give occasion* for it to be purchased? See **Mt 27:3-10**.

Ac 10:20 – The Holy Spirit said to Peter, “I have sent them Myself.” Did the Holy Spirit (1) *directly* speak to these men or miraculously transport them to this location, or (2) did he *cause* these men to come? See **10:3-8; 11:13**.

Metonymy of Effect - used with “sanctify”

Moses was told to “sanctify” (KJV, ASV), or consecrate (NASB, NKJV, ESV), the people, **Ex 19:10**. How did Moses accomplish this—did he *personally and directly* wash the people’s garments (**vv10...12...14,15**), or did he *cause* them to do so? If the latter, *how* did he cause them to do these things? _____

God said he (“I will...”) would “sanctify” (KJV, ASV), or consecrate (NASB, NKJV, ESV), Aaron and his sons to serve as priests, **Ex 29:44**. How did God accomplish this? Did God *personally and directly* wash them with water, etc., or did he *cause* it to be done? If the latter, *how* did he cause it? See **Ex 29:1-9; Lev 8:4-5,13,17,21,29,34**. (Note: do not confuse what Moses did for what God did.) _____

Christ sent Paul to the Gentiles that they may be “sanctified by faith” in Him, **Ac 26:16-18**. What was Paul’s role in this? _____

How does faith come into the heart? **Rom 10:17** _____

1Co 6:11

Three things are affirmed about the Christians in Corinth in **1Co 6:11**, one of which is that they were sanctified. All three are said to be “by” or “in the Spirit of our God.” What are the other two things that are “in” or “by the Spirit”? _____

If we can understand what role the Holy Spirit played in these two things, can we not understand the role he played in their sanctification? See **1Co 1:30-2:5,10-13**, where Paul discusses in this same letter the Holy Spirit’s role.

In both of the following passages, Christians’ cleansing from sin is likened to being “washed.” In **1Co 6:11**, Paul said the Corinthians were “washed” “in” (NASB) or “by” (KJV, NKJV, ESV) the Spirit. In **Eph 5:26**, the “washing of water” is said to be “with” (NASB, ESV) or “by” (KJV, NKJV) what? _____

1Pt 1:2

Taking “the Spirit” to be the Holy Spirit (another option will be discussed in class) ...

Peter writes to Gentiles living in an ungodly world. Having obeyed the gospel, their belief and lifestyle was different from most all around them. But he assures them in his opening address, **1Pt 1:1-2**, that they are “elect” (KJV, NKJV, ESV) or “chosen” (NASB) according to the foreknowledge of God the Father, “by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood” (NASB). By *what* the Holy Spirit revealed and *how* He revealed it, He separated those with good hearts

from those who did not love the truth. Only those with a right attitude toward the truth of the gospel are “chosen” for salvation. See **Mt 5:6; Mt 13:11-12; Jn 7:17; Jn 8:45; 2Th 2:10-12**. All who believe what the Holy Spirit revealed about Jesus Christ will “obey” Jesus (“to obey Jesus”) and be “sprinkled with His blood.” Note how Peter’s readers “purified their souls,” **1Pt 1:22-25**, and compare how Peter himself lead men to “obey Jesus Christ,” **Ac 2:14,22,37,38,40-41; 4:4,18-20,29-30; 11:13-14**. To make being “chosen” or “elect” and saved “by the sanctifying work of the Spirit” refer to something *before* and *without* hearing and receiving the Word of God the Spirit revealed is not in harmony with the “Acts of the Apostles.”

1Th 1:4; 2 Th 2:13

Paul wrote to the Gentile Christians in Thessalonica that they, too, were chosen by God (“His choice of you” NAS95; “your election by God” NKJV), **1Th 1:4**. But, once again, God’s “choice” of the Thessalonian Christians was *not* before and without **hearing and believing the Word of God** revealed and confirmed by the Spirit - see **2:13-14,16**. Likewise, in **2Th 2:13-15**, Paul said they were “chosen for salvation through sanctification of the Spirit and faith in the truth” and explains “it was for this He called you **through our gospel**.” Compare the historical account, **Ac 17:1-4**, for a Divine commentary on how they were “sanctified.”

This attitude toward and knowledge of what the Holy Spirit has revealed continues to affect our sanctification. Compare **1Th 4:3** with **v8**. If a man rejected the Holy Spirit, what would be the moral consequence?

Yes, indeed, we were and are sanctified by the Spirit! Without Him and His work we would never had known Jesus Christ, nor how to live to continue to enjoy his grace.

The Holy Spirit and the Word

When the same action is attributed to both a *person* and an *instrument*, the conclusion implied is that the action is or was performed by the person by means of the instrument.

Following are two statements. Write a third statement expressing your conclusion about what happened based on these two statements.

- * John J. Jones cut down the cherry tree.
- * The chain saw cut down the cherry tree (same tree).
- * Conclusion: _____

Do the same thing using the following two statements.

- * God saved Noah and his family, **2Pt 2:4,5**
- * Noah and his family were saved by water, **1Pt 3:20,21**
- * Conclusion: _____

Try it again...

- * A man is born again of the Spirit, **Jn 3:5-8**.
- * A man (same man) is born again (same birth) through the word, **1Pt 1:23**.
- * Conclusion: _____

Write your own illustration of the logical principle being illustrated. You can use an action from everyday life.

Applying this principle to the following chart, one can see that the Holy Spirit works through revelation (the Word) in accomplishing these actions that are attributed to Him. See **Eph 6:17**.

Holy Spirit <i>(Person)</i>	The Work <i>(Action)</i>	The Word <i>(Instrument)</i>
Jn 16:8	Convict world	Jn 16:13,14; Acts 2:14f..37; 4:8f
Jn 3:5-8	_____	1Pt 1:23
1Co 6:11	Cleanse by washing	Eph 5:26
1Co 6:11	Sanctify	Acts 26:16-18
1Co 6:11	Justify	Rom 5:1 with 10:17
Acts 9:31	_____	Jn 14:16-18, 25-27; 16:33; 1Th 4:18
Rom 15:13	Hope	Col 1:5; Tit 1:2-3
Eph 5:18,19	Thankfulness, praise	Col 3:16
Tit 3:5	_____	Eph 4:20-24
Heb 3:7-11	Warning	Heb 4:7,11-12; Psa 95:7f
Rev 2:7	Encouraging	Rev 1:11; 2:1

Objections to the Direct Operation of the Holy Spirit upon the Heart of Man in Conviction and Conversion

1. Based on the false concept of total depravity (Calvinism).
2. Destroys free moral agency and therefore human responsibility.
3. Denies God’s desire to save ALL men.
 - a. God is omnipotent. No one can resist his direct power. No Bible example of any one ever resisting the direct power of God. E.g., Balaam and his ass, **Num 22-24**; King Saul, **1Sam 19:18-24**.
 - b. Note: One can resist God’s power of moral suasion, because God has given man free moral agency, but his does not militate against the omnipotency of God. Compare to a parent reasoning with a child.
 - c. Since no one can resist God’s direct power, ALL men would believe if He exercised direct power on the human heart. But, since all men do NOT believe, if this doctrine is true, it follows that God does NOT desire ALL men to be saved. This is exactly what Calvinism teaches—“Unconditional Election” or Predestination of certain individuals to eternal torment and others to salvation.
4. God has NEVER used His direct power to change character. E.g...
 - a. Pharaoh, **Ex 4:21; 7:3,13,14,22; 8:15,19,32; 9:7,12,34,35; 10:1,20,27,11:10; 13:15; 14:4,5,8,17**
 - b. Balaam and his ass, **Num 22-24**
 - c. King Saul, **1Sam 19:18-24**
 - d. Caiaphas, **Jn 11:47-53**
 - e. Apostles, **Ac 1:8...1Co 9:27; Gal 2:11-13**

5. When God has wanted to influence the heart of men by the Holy Spirit, the Holy Spirit came upon selected servants who delivered God's message. When he wanted to teach and warn his people of old, the Holy Spirit empowered selected men and women as prophets and prophetesses. When He wanted to send the message of salvation to the ends of the earth, again the Holy Spirit worked through the apostles and prophets of the New Covenant. When He wanted to provide edification through teaching in the early church, certain Christians were given spiritual gifts of wisdom, knowledge, and prophecy. The Spirit came upon one so he or she could be used as a servant of God to others. "But to each one is given the manifestation of the Spirit **for the common good**" (1Co 12:7). *Where is one example in the entire Bible of the Holy Spirit operating directly on the heart of anyone for their own conviction, conversion, or sanctification?*
6. No one was ever brought to faith and salvation apart from the Word. E.g...
 - a. Ninevites, **Mt 12:41**
 - b. Ethiopian, **Ac 8:35,36**
 - c. Saul, **Ac 9:6; 22:16**
 - d. Cornelius, **Ac 11:14, 15:7**
7. When the same action is attributed to both the Holy Spirit and the Word of God, the conclusion implied is that the action is or was performed by the Holy Spirit by means of the Word. (See above.)
8. Makes preaching the gospel useless
 - a. If preaching the word will not convict the sinner and produce faith in his heart, why preach?
 - b. Compare **Psa 19:7-11; 119:9,105,130; Jer 23:28-30; 26:2-3; Mt 3:1; 4:17; Mk 16:15,16; 2Tim 3:16-4:2.**
9. The Bible furnishes not one record of any sinner being encouraged to pray for or expect the Holy Spirit.
10. The Bible furnishes no command to the church to pray for the sinner to receive the Holy Spirit.
11. If the doctrine of unconditional election is true (Calvinism), it would do no good for ANYONE to pray for ANYONE to receive the Holy Spirit, for if he is one of the elect he will be saved regardless of our prayers, and if he is one of those consigned to torment, all of the prayers in the world will not change God's eternal decree.
12. If the Holy Spirit works independently of the words of God on the hearts of sinners, why are there no believers where preachers or the Bible have not gone?
13. In every case of conversion recorded in the book of Acts, the gospel had been heard.
14. Faith is clearly attributed to hearing the word of God, Rom 10:17, not by miraculous and mysterious impact on the soul. The fact that the apostles were to preach the gospel that men might believe underscores this fact.

The Work of The Holy Spirit In Revelation

(Review)

Choose all correct answers in the following.

1. When referring to something in Scripture it can be said
 - a. The Scripture says
 - b. The prophet says
 - c. The Holy Spirit says
 - d. God says
2. We can have confidence that the Bible reveals the mind of God because
 - a. The church has been entrusted with safeguarding the Bible and has assured us of its reliability
 - b. The Holy Spirit testifies directly to each one's heart assuring him of its trustworthiness
 - c. The Holy Spirit revealed it
 - d. Our parents taught us this
3. The Holy Spirit convicts the world about Jesus Christ
 - a. By exercising supernatural power upon the heart of the sinner giving him faith
 - b. Through the revelation given through the apostles and prophets of the NT
 - c. By operating through the church (its leaders or hierarchy) and using it to expose error and guide and assure of the truth
 - d. None of the above
4. The word "convict" in **Jn 16:8** means
 - a. Confirm one's faith
 - b. Fill with a "born again" feeling of grace
 - c. Cause people to experience something from head to toe that they cannot explain
 - d. Prove wrong
5. The Holy Spirit
 - a. Comforts Christians
 - b. Sanctifies Christians
 - c. Fills Christians with hope
 - d. None of the above
6. The Holy Spirit
 - a. Influences the Christian through the revealed Word of God
 - b. Does not influence the Christian
 - c. Exercises direct influence upon the Christian in addition to His influence through the Word
 - d. Influenced Christians in the past, but does not do so today
7. When the same action is attributed to both the Holy Spirit and the Word, it must be concluded
 - a. The Holy Spirit exercises an influence on the human heart in addition to the influence of the Word on the heart.
 - b. The Holy Spirit is the Word
 - c. The Holy Spirit works through the Word in accomplishing the action
 - d. None of the above

8. Indicate each of the following either to be true or false.
 - a. Christians are washed by the Spirit.
 - b. Christians are cleansed by the Spirit.
 - c. Christians are sanctified by the Spirit.
 - d. Christians are washed, cleansed, and sanctified by a direct operation of the Spirit on the human heart.
9. Christians can
 - a. Grieve the Holy Spirit
 - b. Insult the Holy Spirit
 - c. Resist the Holy Spirit
 - d. None of the above
10. Men resist the Spirit when
 - a. They do not yield to the Spirit to enable them to speak in tongues
 - b. They do not yield obediently to what the Holy Spirit has revealed
 - c. They do not yield to what the apostles and prophets have written by the power of the Holy Spirit
 - d. They do not listen to preachers today who are baptized in the Holy Spirit
11. The Spirit speaks to Christians today
 - a. In a still, small voice heard only by the recipient
 - b. Through the written Word of God
 - c. Through prophets God has raised up for this generation
 - d. Through the church and its decrees
12. When it is said the Spirit does something
 - a. It can only mean He does it directly, without using any means
 - b. It can mean He causes it to happen
 - c. It can mean He gives occasion for it to happen
 - d. Context and harmony must decide whether He does it immediately (without using means) or mediately (using means)
13. On the day of Pentecost (Acts 2), the Holy Spirit exercised supernatural power
 - a. On the speakers
 - b. On the hearers
 - c. On no one
 - d. On everyone
14. The Jews in Acts 2 were convinced they were wrong about Jesus by
 - a. Being enabled to speak in tongues
 - b. Hearing, understanding, and believing the message the apostles delivered about Jesus being the Messiah
 - c. Being baptized in the Holy Spirit
 - d. An unexplainable feeling that came over them giving them warmth and faith

15. In Luke's record in Acts
 - a. People understood, believed, and obeyed the gospel without any direct operation on their heart by the Holy Spirit
 - b. People who had their hearts changed by the power of the Holy Spirit brought to bear directly on their hearts then were enabled to believe and obey the gospel
 - c. People were given faith as a gift by the direct power of the Holy Spirit on their hearts
 - d. None of the above
16. The following came to believe and find salvation before and without hearing words to instruct, warn, and guide them
 - a. Ethiopian
 - b. Cornelius
 - c. Saul (Paul)
 - d. No one
17. Men lost in sin were told
 - a. Pray to receive the Holy Spirit to be saved
 - b. Expect the Holy Spirit to do something supernatural to them to bring them to faith and salvation
 - c. Believe and obey the gospel
 - d. Only those individuals predestined from eternity to be saved would be able to believe and be saved by God's grace
18. Some of the problems with the doctrine of the direct operation of the Holy Spirit on the heart of man to convict and convert him are
 - a. The Scriptures teach faith comes through hearing the Word of God
 - b. It denies God's desire to save all men
 - c. It makes preaching the gospel useless
 - d. It destroys free moral agency and with it human responsibility
19. The work, or mission, of the Holy Spirit
 - a. Was to reveal and confirm the gospel of Jesus Christ through chosen apostles and prophets
 - b. To enable any Christian in any age to be assured of his understanding of God's will by a direct confirmation in his heart or experience of grace
 - c. To teach, encourage, and motivate men, through the words of the prophets, both oral and written, to obey God
 - d. To enable those elected for salvation from eternity to shed their depraved heart and to be able to understand and believe the gospel
20. The Holy Spirit
 - a. Was never involved in people's conversion
 - b. Enabled teachers (prophets, apostles) to reveal the gospel so people could hear it, believe it, and be saved
 - c. Influenced lost men indirectly (through means) to be saved
 - d. Doesn't care about men's salvation
21. The Holy Spirit uses His omnipotent power directly on the heart to change the character of
 - a. All men
 - b. No one
 - c. Some men
 - d. Satan

22. The Father draws men to Himself (**Jn 6:44**)
 - a. By a still, small voice heard only in the conscience
 - b. By the Holy Spirit exercising an irresistible influence on the human heart
 - c. Hearing and learning the gospel Jesus taught
 - d. By a better felt than told experience of grace
23. “The Spirit gives life” (**Jn 6:63**) means
 - a. Through believing the gospel of the death, burial, and resurrection of the Messiah for the sins of men, we can have spiritual life
 - b. Through exercising His power on depraved men and changing their heart, the Holy Spirit enables the elect to understand and believe the gospel
 - c. Just as the human spirit gives life to the body, the words of Jesus about his flesh and blood give life to the soul when understood and believed
 - d. The Holy Spirit raises dead people
24. The reason the unbelieving Jews and Gentiles in Corinth (**1Co 1:17-31**) were not drawn to God was
 - a. The preachers were not very capable speakers
 - b. The Jews stumbled over the idea of crucified Messiah for sin and the Gentiles considered such a message foolishness
 - c. The message was too difficult to understand
 - d. They were “natural” men and unable to understand the gospel without direct intervention by the Holy Spirit upon their hearts
25. Christians grieve the Spirit
 - a. When they do not have enough faith to speak in tongues
 - b. Deny His miraculous working in Christians today
 - c. Do not listen to His revelation and live their life in accord with His teaching, admonition, and purpose for them
 - d. If they are not openly emotional when they worship
26. Christians can know they are sealed with the Holy Spirit
 - a. Through the gospel of salvation He revealed and confirmed
 - b. By the feeling they have in their heart
 - c. Through the church’s confirmation of their salvation
 - d. We cannot know if we are truly saved and have an inheritance
27. The unity of the Spirit
 - a. Is achieved by recognizing the elders as the authority in a church
 - b. Can be attained by trusting in the preacher and what he says is true
 - c. Is a goal that can only be realized by having a universal authority in the church today that determines doctrine and practice
 - d. Is based on the “oneness” of the Spirit’s revelation

Baptism with the Holy Spirit

The question is not whether baptism in the Holy Spirit was promised and received, but whether that promise was special—for a *select group* of people to satisfy a vital but *temporary* need, or *general*—for *all* Christians of *all* ages.

In This Lesson

- **Holy Spirit Baptism Versus Water Baptism**
- **“Filled with” the Spirit**
- **Mt 3:11; Mk 1:8; Lk 3:16 - John Preaches Baptism with the Holy Spirit**
- **Ac 1 - Jesus Interprets & Applies the Promise of Holy Spirit Baptism Preached by John**
- **Ac 2 - 1st Pentecost after the Resurrection of Christ**
- **“Baptized” in the Holy Spirit**
- **Ac 10-11 - Cornelius and Holy Spirit Baptism**
Cornelius support Pentecostalism?
Did Cornelius receive the baptism of the Holy Spirit?
- **Other Scriptures Considered**
John 3:5-8
Acts 2:16-18 (Joel 2:28-29)
1Co 12:13
- **False Ideas about the Purpose of Holy Spirit Baptism**
- **Holy Spirit Baptized Preachers**

“Filled with” the Spirit

Figurative expressions of the influence of the Holy Spirit

The Holy Spirit is a Divine person. Therefore, we know that phrases like “filled with” (Ac 2:4), “pour forth” (Ac 2:17), “fell upon” (Ac 10:44; 11:15), and “baptized with” (Ac 1:5) should not be taken literally, but are *figurative* expressions to connote someone receiving some influence of the Holy Spirit.

“filled with”

Compare in the OT...

Ex 31:3-6 What was the *result* of being “filled with the Spirit of God”? _____

Compare **Ex 35:31-36:1**.

While the idiom is not “filled with,” other idiomatic phrases are used to connote the same idea—*Divine influence or power exercised on an individual*.

* **Jdg 14:5-6,19** The Spirit of the LORD “came upon him mightily”—what did it enable him to do? _____

* **1Sam 19:20,23** The Spirit “came upon” the messengers of Saul and Saul—what did influence and enable them to do? _____

* Compare **2Sam 23:2** with **2Pt 1:21**.

What are people said to be “filled” with in the following passages? What was the *result*?

Lk 4:28-29 _____

Ac 5:3 _____
 Ac 5:17 _____
 Col 1:9 _____

“filled with” ≠ “baptized with” the Holy Spirit

Ac 1:4-5 When did Jesus say the apostles would be “baptized with” in Holy Spirit?

Lk 1:15,41,67 Were people “filled with” the Holy Spirit *before* Pentecost, and if so, who? _____

Ac 4:8,31 If “filled with the Holy Spirit” means “baptized with the Holy Spirit,” then who was baptized with the Holy Spirit on these occasions...*again, and again?* _____

What was the *result* of their being “filled with” the Spirit? _____

See Mt 10:19-20; Mk 13:11; Lk 21:14-15.

Therefore, does the phrase, “they were all filled with the Holy Spirit” in Ac 2:4 *of itself* imply they were *baptized* with the Holy Spirit on this occasion? _____

Eph 5:18; Col 3:16 If we allow Col 3:16 to interpret Eph 5:18, what does “filled with the Spirit” mean in Eph 5:18? _____

(These are twin epistles: both by same author, both written during his two years in prison in Rome, containing similar admonitions—compare Ephesians, chapters 4-6 with Colossians, chapters 2-4.)

To be “filled with the Spirit”

- ▶ Does not necessarily refer to something miraculous.
- ▶ When it does, it may refer to a temporary power granted an individual.
- ▶ Must be interpreted *contextually*. We cannot arbitrarily assign a meaning to it.
- ▶ Is used to refer to what people experienced before the promise of the baptism of the Holy Spirit was to be received.

Note: Is there any indication in any of these scriptures (or any other in the New Testament) of *emotional* outbursts as a result of being “filled with the Spirit”? _____

Mt 3:11; Mk 1:8; Lk 3:16 - John Preaches Baptism with the Holy Spirit

Read the context of each of these texts. When John said, “He will baptize you with the Holy Spirit and fire,” he was not specifying any particular persons to receive the baptism of the Holy Spirit. John was not discussing the *subjects* of Holy Spirit baptism, but the *administrator*. He contrasted himself and the Messiah: he (John) baptized in water; the Messiah would baptize in the Holy Spirit (see Jn 1:33).

When John said, “I baptize **you** with water for repentance,” did he mean he had baptized *everyone in that audience?* (Note Mt 3:7-10 and compare Mt 21:25 and Lk 7:30.) _____

Point: the “you” is indefinite—John did not intend to designate WHO he had baptized. Likewise, when he said, “He will baptize you with the Holy Spirit and fire,” he did not intend to designate WHO would receive the baptism of the Holy Spirit. *It is mistreatment of John’s statement to make it a general promise of Holy Spirit baptism to ALL of his audience, much less all men of all ages.*

That the “you” is indefinite is further indicated by the fact that John said, “He will baptize you with the Holy Spirit and **fire**.” Two of the three gospel writers (Matthew, Luke) mention the “fire,” one doesn’t (Mark). The two who mention the “fire” also mention a group of people in the audience that Mark does not. Who are they? _____

Observe the imagery used in the two accounts mentioning the fire. There is a separation between the “wheat” and the “chaff.” What happens to the chaff? _____

Point: Does “baptize you with the Holy Spirit and fire” refer to *two different* baptisms (a baptism in the Holy Spirit and a baptism in fire) or to *one* (a baptism in both the Holy Spirit and in fire, the fire symbolizing the consuming of ungodliness within the individual and the purifying of the soul)? _____

Acts 1 - Jesus Interprets and Applies the Promise of Holy Spirit Baptism Preached by John

Jesus makes reference to John’s statement and makes the application, **Ac 1:1-8**. According to Luke (author of Acts) and Jesus...

- * WHO was to receive this promise (observe the pronouns and their antecedent noun)?

- * WHERE were they to receive it? _____
- * WHEN were they to receive it? _____
- * WHY were they to receive it? (What purpose would it serve?) _____
- * WHAT were they to receive when they received the baptism of the Holy Spirit?
 - ▶ v4 _____
 - ▶ v8 _____

ANY interpretation of **Mt 3** (John’s statement about baptism in the Holy Spirit) MUST concur with Jesus’ interpretation and application!

Acts 2 - The 1st Pentecost after the Resurrection of Christ

Neither the baptism of the Holy Spirit nor the speaking in tongues that occurred on Pentecost (**Acts 2**) was for all Christians—neither then, nor now—and to so claim is not only false religion, but undermines the validity and value of those Divine events.

“Pentecostalism”: Belief that the events of Pentecost are being reproduced today, specifically, that Christians ought to seek the baptism of the Holy Spirit and the evidence of it, speaking in tongues. This is not limited to the old-line Pentecostal denominations any longer, but is claimed among Lutherans, Methodists, Baptists, Catholics, and even among those who claim to be members of the “church of Christ.”

➡ Note WHAT, WHO, WHERE, WHEN, and WHY of the promise concerning Holy Spirit Baptism - **Ac 1:1-8** (See above)

Who “experienced” power of Holy Spirit on Pentecost? The above information (in Acts chapter one) should be sufficient to show that no one today should expect to receive the promise of Holy Spirit baptism. However, to further check the correctness of the above and to confirm that the **APOSTLES**, NOT THE PEOPLE received power from the Holy Spirit to speak in tongues on Pentecost, let’s look a what actually happened on that day.

Acts 2	
Who did the speaking, vv14,37? _____	Who did the listening, vv14,37? _____
Who had the answers, vv37,38? _____	Who had questions, vv37,38? _____
Who did the teaching, v42? _____	Who devoted themselves to what was taught, v42? _____
Who worked miracles, v43? _____	Who stood in awe, v43? _____

No one except the APOSTLES received power from the Holy Spirit to speak in tongues on Pentecost. To urge all believers to seek the “Pentecost experience” as occurred at Pentecost is based on the FALSE ASSUMPTION that all (or many) believers spoke in tongues that day. Moreover, it not only misunderstands WHAT happened, but WHY it happened - i.e., to REVEAL and CONFIRM the gospel of the risen King.

Contrast:

Pentecost	Pentecostalism
Apostles	All believers
Language people understood, vv6-11	Unintelligible gibberish Not language at all Must have interpreter
Enabled to teach	Still ignorant
Sound from heaven	???
Tongues of fire	???
Group experience	Individual experience

The Pentecost of Scripture does NOT equate with Pentecostalism!

Pentecostalism has robbed “miracle” of its meaning and value. Counterfeiting undermines the true. It is false. It is wrong. It is sin!

1Th 5:19-22 – Don't let the claims and emotionalism of Pentecostalism move you. More than that, "abstain from it!" Don't believe it; don't condone it; don't fellowship it!

The "Pentecost experience" people today can and should seek: **Ac 2:38; 2:41!**

"Baptized" in Holy Spirit

Is the imagery of "filled with," "pour forth," or "fell upon" the same as the imagery of "baptism"? When we argue the meaning of "baptism" with our religious neighbors, do we agree it can be practiced by "pouring" water on one? (True, different imagery may be used to picture the same thing, but we cannot assume arbitrarily they do so.)

Measure of reception...?

Isa 21:4 says, "horror **overwhelms** me," NASB (KJV, "fearfulness affrighted me"; NKJV, "fearfulness frightened me"; NRSV, "horror has appalled me"; NIV, "fear makes me tremble"). The Hebrew word from which "overwhelms" is translated is Strong's #1204, *baath*, "a prim. root; to fall upon, startle, terrify." The Greek word the Septuagint used to translate this is *baptizo*, the same word translated "baptize" in the New Testament. The NASB translates, "overwhelms." Observe the idea conveyed by, "baptized in horror."

Reception of the baptism of the Holy Spirit was a "promise" of the Father they had heard from Jesus Christ, **Acts 1:4,5**. When Jesus spoke of this promise to them, how did he describe what they would receive, **Lk 24:49**? See also **Ac 1:8**.

Jesus was both God and man. They did not have the power he had. Early Christians were given power to speak in tongues, work miracles, or exercise one of the other gifts of the Spirit. Cornelius exercised but one—tongues. The apostles were in a class by themselves in so far as the power they had. Read the scriptures below and list what the power they were given enabled them to do.

- ▶ **Jn 14:26; 15:27; 16:12-15; 2Pt 1:3** _____
- ▶ **Mk 16:17-20; Ac 4:33; 14:3; Heb 2:3-4** _____
- ▶ **Ac 8:14-19; 19:6** _____
- ▶ **2Co 12:12** _____

The Holy Spirit is a person, and they were not literally immersed in a person. Evidently the Holy Spirit is by metonymy put for the power He would give them. Truly, they were "baptized" or "immersed" in that power!

Acts 10-11 - Cornelius and Holy Spirit Baptism

Some go to **Ac 10:46-11:15-18**, claiming this as a proof text that others than apostles did and can receive Holy Spirit baptism.

Whether what Cornelius received was Holy Spirit baptism or not, consider the following ...

- * Was the Holy Spirit falling upon him to *save* him—or, did God do something else to save him, and if so, what?? **Ac 10:6 (KJV, NKJV), 22, 29...33; 11:14; Ac 15:7** _____

- * Did the Holy Spirit fall on him *before* or *after* his baptism in water? **Ac 10:44...47,48**
 - * According to **Ac 2:38,39**, what is the purpose of water baptism? _____
 - * Was his experience in receiving the Holy Spirit to make him holy? **Ac 10:2** _____
(Holiness movement, “second work of grace,” to give “power for life and service”
the root of the Pentecostal movement. Clark, *Charismatic Movement*, pp4-5, 15-16)
 - * What was the *purpose* of the Holy Spirit coming on Cornelius and his household as He did? **Ac 10:14,15...28...34,35...45...47; 11:1-3...8-9...12...17,18; 15:7-9** _____
-

Observe also:

- * He did NOT “seek” it.
Pentecostalism says one must seek Holy Spirit baptism. It was unexpected by all, especially by the preacher and his brethren. **Ac 10:44,45**. This is Peter’s point in rehearsing the four supernatural events - it was not his doing, but God’s: **11:5...12...13...15...17,18** (note in last two verses emphasis on God’s doing. Also in **15:7-9**).
- * It was NOT an individual experience.
All received it. It was a group experience. **10:44-46**
- * It was NOT a common experience.
“Amazed,” **10:45**; “just as upon us at the beginning,” **11:15**

Thus, what happened at the house of Cornelius does not fit the modern Pentecostal doctrine and gives no support to it at all. In fact, to make what happened there equivalent to what supposedly happens to charismatics today is to

- * Devalue the true (Linguists, e.g., can see that if what is happening today is what happened then, there was nothing to that either!)
- * Robs the event of its vital and unique significance.

Did Cornelius receive the baptism of the Holy Spirit?

Why some believe Cornelius was baptized in Holy Spirit:

- Peter said the Holy Spirit fell on Cornelius “just as” He did on the apostles on Pentecost. **11:15** (Also **15:8**)
- It reminded Peter of Holy Spirit baptism. **11:16**
- Peter said Cornelius received the “same gift” (“like gift” KJV, ASV) as the apostles did. **11:17**
- This was necessary to the fulfillment of **Joel 2:28** (**Acts 2:17**) — “all flesh.”

But, *did Cornelius receive Holy Spirit baptism?* Consider the following...

- * Holy Spirit baptism was for *special witnesses* (give them power to carry out their mission) - **Ac 1:4-5,8**.
Cornelius was not one of those witnesses. **Ac 10:39-41**

- * Holy Spirit baptism *enabled to know all truth* - **Ac 1:4,5** (“which you heard of from me”) ... **Jn 16:13**.

Cornelius still needed teaching after the Holy Spirit fell on Him. **11:14,15**

- * Holy Spirit baptism *gave power to apostles that Cornelius did not have*. **Ac 1:4,5...8**. They could speak in tongues, **Ac 2:4, 1Co 14:18**, heal, **Ac 3**, raise the dead, **Ac 20:9,10**, cast out spirits, **Ac 16:16-18**, survive the bite of deadly serpents, **Ac 28:3-5**, prophesy, **Rev 1:3**, had the word of wisdom, **2Pt 3:15, 1Co 2:6,7**, the word of knowledge, **Eph 3:3-5, 1Co 2:12,13**.

The only thing it is said Cornelius could do was speak in tongues, **10:46**. If Cornelius received what the apostles received (i.e., if “same gift,” **11:17** [“like gift” KJV, ASV] = Holy Spirit baptism apostles received), should he not be able to do what they did?

- * “Baptism” connotes overwhelmingness(see above on **Isa 21:4**). “Holy Spirit” is put by metonymy of cause for effect, i.e., the power the Holy Spirit would give these men. Thus, they would be *overwhelmed with power*. They were empowered to reveal the truth, all of it, **Jn 16:13**. Their miracle working power served to identify them as apostles, **2Co 12:13**. Only they had the power to pass on the power to work miracles, **Ac 8:14-18**. *None other had their power*. None other were “baptized” in the Holy Spirit.

Suggestion: “Just as” at the beginning (**11:15**) = in the same *manner*, i.e., without intervention of human hands. In the years intervening between Pentecost and now, anyone other than the apostles who received the Holy Spirit’s power to do supernatural deeds did so by the laying on of the apostles’ hands, **Ac 8:14-18**. This is why this event reminded Peter of baptism in the Holy Spirit. It was administered by Christ, not by man, **Mt 3:11**. And this is Peter’s argument when justifying his conduct before his Jewish brethren back in Jerusalem: It was God’s choice, not Peter’s. Note the emphasis on this in **11:17,18; 15:7-10**.

Note: those who advocate that Cornelius was baptized in the Holy Spirit make “just as at beginning” refer to MEASURE; but MANNER meets all the demands of the context and avoids the incongruities mentioned above if Cornelius received Holy Spirit baptism.

Cornelius received “the same gift as He gave to us”

Compare Peter’s conclusions **10:34,35...47; 11:17**, and the Jewish brethren at Jerusalem’s conclusions, **11:18**. Did they not conclude the same thing?

Complete the following parallel between **11:17** with **11:18**.

Acts 11:17	Acts 11:18
“God therefore gave”	“God has granted”
“to them”	“to the Gentiles”
“the same”	“also”
“gift”	“_____”

Thus interpreted, the “same gift” refers to *salvation by faith in Christ*, which is the point of the whole series of events. Compare **15:7b,9,11**.

Note: those who believe Cornelius received Holy Spirit baptism maintain “same gift” refers to Holy Spirit baptism. But if “same gift” refers to salvation by faith in Christ it meets all the demands of the text and avoids the incongruities of having Cornelius baptized in the Holy Spirit.

The Holy Spirit was deeply involved in the conversion of Cornelius and his friends. He sent Peter and He fell on the Gentiles, and it is possible He caused the visions that Cornelius and Peter saw (**Ac 2:17-18**). Let no one rob you of your prize by bringing these historical events down to the level of the subjective, varied, and emotional experiences of today. The conversion of Cornelius is important to you. The case of Cornelius means YOU and I can be saved! It means we can be saved regardless of color, race, or culture! It means we can be saved by grace, through faith in Jesus Christ! So...**Rom 15:8...13!**

Other Scriptures Considered

John 3:5-8

Some assume this is Holy Spirit baptism (“born of the Spirit”), and then wrongly conclude it teaches it is mysterious, **v8**. Is “baptism in the Holy Spirit” mentioned anywhere in the text? _____

In **v8**, does Jesus say being born of the Spirit is like the wind, or that *everyone* born of the Spirit is like the wind? _____ Note Nicodemus’ problem, **v4**, and Jesus’ response, **v6**. (Note: The Greek word *pneuma* is translated “spirit” twice in **v6** and “wind” and “spirit” in **v8**.)

If “born of the Spirit” here refers to baptism in the Holy Spirit, is one *saved* if he has not experienced it? _____

A thread throughout John is “life” (**1:4; 3:15,16,36...etc....20:31**). One is “born” into this “life” (**1:12-13; 3:3-8**). This birth to the new life is dependent on believing (**1:12; 3:15-16,36...etc....20:30-31**). This faith (or, belief) comes through hearing the gospel message (**Jn 1:7-12; 2:22; 3:12; 6:43-47,63 ... etc...20:30-31; Rom 10:17**). *What part does the Spirit have in all this?* (See the lesson on the work of the Holy Spirit.) _____

Acts 2:16-19 (Joel 2:28-30)

Some argue that since the Holy Spirit was to be poured out on “all flesh” (NASB, “all mankind”), Holy Spirit baptism is for everyone, not just the apostles. First, it is an *assumption* this refers to Holy Spirit baptism, and secondly, if it does, it is *not a universal promise that all saved people will experience it*.

“pour forth,” “pour out”

According to this idiom, something is said to be “poured out” or “poured forth” when those upon whom it is poured will be affected in some way as a result. “Pour out” is the opposite of being held in. Something is given, or released, freely, abundantly. *What* is “poured forth” and what the *result* is must be determined by the *context*. Examples ...

Psa 79:6, wrath; **Psa 69:24**, indignation; **Psa 42:4**, **Lam 2:19**, feelings, thought, or requests of the soul; **Pro 1:23**, wisdom—**“I will pour out my spirit on you; I will**

make my words known to you. “I will pour out my spirit” parallels, and connotes, “I will make my words known”; **Isa 32:15, 44:3**, God’s blessings.

- According to the *context* of Acts 2, *how would people be affected when the Spirit was “poured forth” on them, vv17-18?* _____

- Just as “poured forth” and “baptized” do not connote the same action *literally*, they do not connote the same action *figuratively*.

The apostles power was far more expansive (**Mk 16:17-20**) than the three things mentioned in **Ac 2:17-18**, and served as “signs of a true apostle” (**2Co 12:12**). They were even able to pass on gifts by the laying on of their hands (**Ac 8:14-19**). Indeed, they were “baptized” (overwhelmed) in the Spirit’s power (**Ac 1:4-5,8**)!

- Whereas the Holy Spirit would be “poured forth on all mankind,” “baptism” in the Holy Spirit was promised to only one group of men—*who are they?* **Ac 1:1-5** _____

“All flesh” (“all mankind”)

“All flesh” (“all mankind”) must be *limited* by context and harmony.

(Note: If one answers, “No,” to either question below, he admits “all flesh” is *limited*.)

- a) Does it include animals in **Ac 2:17**. (Note “flesh” in **1Co 15:39** same word) _____

According to **v17b**, who *does* it refer to? _____

- a) Does it include wicked men? ____ What kind of men *does* it refer to here? See **v18**.

Combining your answers to a) and b), who does “all flesh” refer to *based on the context*?

What three things does the text say they would do when the Holy Spirit was “poured out” on them? **v17** _____

1Co 12:13

Pentecostalism’s position: This verse refers to Holy Spirit baptism, just as in the gospels and **Ac 2**. Thus, Holy Spirit baptism was experienced by all believers, and can be experienced by believers today.

But, consider the following...

* **Not all spoke with tongues**

Tongues are considered the *evidence* of Holy Spirit baptism by Pentecostalism. So, if *all* the Corinthian Christians experienced “Holy Spirit baptism,” then *all* of them should be able to speak with “tongues.” But, in each of the following verses, what indicates all of the Corinthians did *not* speak with tongues?

- ▶ **12:4-10** _____

- ▶ **12:29-30** _____

- ▶ **14:5** _____

If all the Corinthians could not speak in tongues, and if tongues are evidence of baptism in the Holy Spirit, then **1Co 12:13** CANNOT refer to baptism in the Holy Spirit, for it says, “we were ALL baptized into one body.”

Pentecostal answer:

Difference in “initial” sign and the “gift.” The “gift” would enable people to continue to speak in tongues. All Corinthians had experienced the “initial” act, but had not received the “gift.”

Response: An ARBITRARY DISTINCTION.

This distinction between the “initial act” and the “gift” cannot be proven with Scripture. “Initial” is a word never used in reference to tongue speaking in Scripture. In the cases Pentecostalism says are Holy Spirit baptism (**Ac 2:4; 10:46; 19:6**)—thus experiencing an “initial act” as opposed to a continuing “gift”—it cannot be proven these people did not *continue* to speak in tongues as a result of what they received. One must *assume* this distinction and the only reason is to support one’s presuppositions.

Moreover, this would have the “gift” (**12:4**) imparting more power than the “baptism” (**Ac 1:8**). Those with the “gift” would be able to *continue* to speak in tongues, whereas those “baptized” might speak in tongues only *initially*.

The fact is that those “baptized” with the Holy Spirit—the apostles—had all the “gifts.”

[Pentecostals erroneously make the “power” a “power for life and service.” Not so: **Jn 13-16, Acts 2:14** (see v37), **43; 3:12,16...4:7,10; 4:30-31,33; 5:12-15; 8:17,18**]

* **Baptized into the body of Christ**

This “baptism” put them into the body of Christ - **vv12,13,27**.

But, according to Pentecostalism, a man is justified first, then receives Holy Spirit baptism in order to aid him to “sanctification.” This would have a man justified BEFORE HE WAS IN THE BODY OF CHRIST. See **Eph 2:16, 5:23** for the essentiality of being in the “body” to be justified.

* **One baptism**

When discussing the unity of the Spirit, Paul lists a number of things common to ALL believers, **Eph 4:4-7**. How many baptisms are experienced by ALL believers? _____

If “all” believers should expect to experience Holy Spirit baptism, this makes TWO.

What baptism is commanded of ALL men? **Mt 28:19, Ac 8:35-38, 10:47** _____

* **IF Holy Spirit baptism to give “power for life and service” – it FAILED**

Pentecostals erroneously make baptism in the Holy Spirit a “power for life and service.”

IF all the Corinthians received Holy Spirit baptism and if Holy Spirit baptism is a “second work of grace” to give “power for life and service” it seemed to FAIL in the Corinthians case! See **1Co ch1-6, 2Co ch10-13**.

The power imparted by Holy Spirit baptism was to equip the apostles to fulfill their mission. See lesson above on Holy Spirit baptism.

* **“By” or “in” one Spirit - instrumentality**

Suggestion: “By (instrumentality; ASV = “in,” in connection with) the revelation of one Spirit we were all baptized into one body...”

Read **Ac 18:8-11** - Their (the Corinthians) case.

How did they *learn the necessity* of baptism and what *motivated them to submit* to it?

Who had the Spirit at that time: the apostle...or the hearers? See **Jn 14:26; 16:13; 1Co 2:2-4...12,13.**

Compare:

- ▶ **Mt 28:19** - “go make disciples....baptizing them”
- ▶ **Mk 16:15,16** - “preach....baptism.”
- ▶ **Ac 2:41** - “those who had received his word...baptized”
- ▶ **Ac 8:12** - “preaching...being baptized”
- ▶ **Ac 8:35-36** - “preached...`What prevents..being baptized?””
- ▶ **Ac 16:14-15** - “listening..to the things spoken by Paul....baptized”
- ▶ **Ac 16:32-33** - “spoke the word of the Lord...baptized”
- ▶ **Ac 18:8** - “when they heard...baptized” (Corinthians!)

In every case, what motivated and guided these people to be baptized? _____

One thing for sure: none of these people - including the Corinthians - would have been baptized were it not for the revelation of the Holy Spirit. NOR WOULD WE!

Note: A contractor is said to “build a house” though he never cuts a board or drives a nail. He is the motivating and guiding “cause.” Compare also **Jn 4:1-2**. Likewise, can it not be said “by one Spirit we were baptized into one body” in view of the fact that it is the one gospel He revealed and confirmed that motivated and guided us to that act that brought us into the body of Christ?

This explanation is at least in harmony with the rest that the Spirit revealed about Holy Spirit baptism. Any interpretation **MUST MEET THIS CRITERIA.**

Thank God for that one Spirit, sent by the one God, who revealed the one faith concerning the one Lord, and guided us to the one baptism whereby we became part of the one body and enjoy the one hope. (**Eph 4:4-5**). And is this not the main point in **1Co 12...?** The various gifts God gave those Christians were to be understood and used in view of the common bond that believers share, and not for selfish and divisive ends. So should it be today!

False Ideas about the Purpose of Holy Spirit Baptism

- **It removes the inherited, depraved nature.**
 - * Were the apostles depraved before Pentecost? **Ac 1:14-24** _____
 - * Was Cornelius depraved before the Holy Spirit fell on him? **Ac 10:1-2** _____
- **It is in order to obtain the forgiveness of sins.**
 - * What was the purpose of John’s baptism? **Mk 1:4** _____
 - * What is the purpose of water baptism? **Ac 2:38; 22:16** _____

- **It is evidence of pardon and assurance of grace**
 - * Were the apostles not assured of Christ’ favor before Pentecost? **Jn 20:21; 21:15-17; Acts 1:1-5**
 - * Could the Samaritans feel assured of pardon and grace before the Holy Spirit fell on them, and if so, on what basis? **Ac 8:12...16; Mk 16:15,16; Ac 27:25; Rom 3:4; 4:20-24.**

- **To give “power for life and service”**
 - * Did the baptism of the Holy Spirit keep the apostles from hypocrisy or apostasy? **Gal 2:11-13; 1Co 9:27**
 - * If the Corinthians were baptized with the Holy Spirit, did that give them power to lead holy lives and be like Christ? **1Co 3:1-4; 5:1-2; 6:5,11:17; 14:20**
 - * Paul said “the manifestation of the Spirit is for what purpose? **1Co 12:7**

Because the apostles were “baptized in the Holy Spirit” is why you and I can be assured of our relationship with God in Christ Jesus. Rather than subjective, varied, and emotional experiences, let us rejoice that we can place our unwavering trust in the infallible, immutable, and eternal Word of God revealed and confirmed by the Holy Spirit of God!

Holy Spirit Baptized Preachers

The following comparisons expose modern so-called “Holy-Spirit Baptized” preachers as counterfeit by comparing them with those known to be genuine—the apostles.

HOLY SPIRIT BAPTIZED APOSTLES	MODERN “HOLY SPIRIT BAPTIZED” PREACHERS
Confirmed oral message when originated Heb 2:3-4	“Confirm” Bible already confirmed - ?
Taught same thing Ac 2:14...37...42; 2 Pt 3:15-16	Contradict one another. Different creeds.
Taught miracles not always be needed 1Co 13:8-13	Teach they are and will always be needed
Taught order in worship 1Co 14:23-24,27-33,40	Promote confusion, random outbursts, many speak at same time
“Tongues” were languages Ac 2:6-11	“Tongues” are unintelligible
Required interpreter in assembly 1Co 14:5,28	Not a requirement
Made prophecy the priority 1Co 14:1-6,17-18	Tongues and healings often the focus
Commended physicians Col 4:14	Some reject physicians
Recommended medicine 1Ti 5:23	Some deny need for
Performed unexpected miracles Ac 3:1-10	Prepare people for healing

Granted instantaneous healing with observable results Ac 3:1-10	Progressive healing while retaining old symptoms
No faith necessary to heal Ac 3:1-10	Failures attributed to lack of faith
Gave elders jurisdiction in local church Ac 20:28	Preacher-pastor one man rule
Practiced and encouraged singing for music in worship Ac 16:25; Eph 5:19; Jam 5:13	Instrumental music, bands
Never left a true seeker seeking Ac 2:37-41; 16:30-33	Some are left seeking “experience” and eventual “victory with the Lord”
Taught man can and should do something to be saved Ac 2:38,40	Some teach the sinner is helpless until acted upon by the Holy Spirit
Taught believers to be baptized for remission of sins Ac 2:38,41	Teach baptism not essential to salvation

True Holy Spirit baptized men (apostles) are responsible for revelation and confirmation of the gospel! **Jn 16:13; Mk 16:20; Ac 8:18**. If what they had no more than what men today have, how credible is the gospel??

Holy Spirit Baptism Versus Water Baptism

HOLY SPIRIT BAPTISM	WATER BAPTISM
Spirit - Element Ac 1:5	Water - Element Ac 8:36-38; 10:47
Administered by Christ Mt 3:11; Ac 1:4,5	Administered by man Mt 28:19; Ac 8:38
A Promise Received Lk 24:48,49; Ac 1:4,5	A Command Obeyed Ac 2:38; 10:48
To Reveal, Confirm Jn 16:13; Heb 2:3,4	For remission of sins Ac 2:38; 22:16
In no name	In name of Christ Ac 2:38; 19:5
Not into Christ	Into Christ Rom 6:3; Gal 3:27
Did not save	Unto salvation Mk 16:16; 1Pt 3:21
No longer needed Jn 16:13; Jude 3; 2Tim 3:16,17; 2Pt 1:14,15	Needed as long as need salvation
Special Lk 24:48,49; Ac 1:2-8; 11:15; 2Co 12:12	Universal Mt 28:19; Mk 16:15,16; Eph 4:5

Baptism with the Holy Spirit

(Review)

Choose all correct answers in the following.

1. To be “filled with the Spirit” is to
 - a. Be given the ability to speak in tongues
 - b. To be baptized with the Spirit
 - c. To be intensely influenced by the Spirit, whether by being given miraculous powers, or by being controlled and motivated in heart, speech, and action.
 - d. To be in an ecstatic state wherein one’s consciousness is wholly given over to miraculous influences by the Holy Spirit
2. When we see the phrase, “filled with the Spirit”
 - a. We can be assured it is talking about being baptized in the Spirit
 - b. It is talking about being given the ability to speak in tongues
 - c. It must be interpreted contextually
 - d. It may, or may not, refer to a supernatural power imparted to someone
3. John the Baptist promised
 - a. The same people who would be baptized in the Holy Spirit would also be baptized in fire
 - b. God would make Holy Spirit baptism available to all who seek it
 - c. Everyone in his audience could expect to receive baptism in the Holy Spirit
 - d. While he baptized men in water, the one coming after him and of whom he testified would be the one baptizing in the Holy Spirit and fire
4. Baptism in the Holy Spirit
 - a. Is for all Christians
 - b. Was promised to the apostles
 - c. Was for Christ
 - d. None of the above
5. You can know people have been baptized in the Holy Spirit
 - a. When they speak in tongues
 - b. When they have uncontrollable physical reactions such as shaking, falling down, etc.
 - c. When one who has the baptism of the Holy Spirit today tells you someone else has received it
 - d. None of the above
6. Baptism in the Holy Spirit is best described as
 - a. An overwhelming with His power, enabling one to reveal the mind of God, perform all the spiritual gifts the Holy Spirit gave men, and impart miraculous power to others by laying hands on them
 - b. Having the power to speak in tongues given to one directly from heaven
 - c. An ecstatic, better felt than told experience that fills the soul and assures one of salvation
 - d. None of the above
7. On the first Pentecost after the resurrection of Christ
 - a. Over 120 people that were with the apostles were baptized with the Holy Spirit and spoke in tongues
 - b. No one received the baptism of the Holy Spirit
 - c. The apostles evidenced they had received the promise of the baptism of the Holy Spirit
 - d. Holy Spirit baptism began to be experienced as an example to be sought by all Christians of all ages

8. Like the people on Pentecost, men today can experience
 - a. Speaking in tongues
 - b. Being slain in the Spirit and falling down
 - c. Repentance and baptism for the forgiveness of sins
 - d. Uncontrollable outbursts of emotion displayed in shouting, running, and jumping
9. The Holy Spirit fell on Cornelius and his household
 - a. To save them
 - b. To remove their depraved nature
 - c. To assure them they were saved
 - d. To show that it was God's will that Gentiles could be saved by the grace of God through faith in Jesus Christ
10. "Just as upon us at the beginning" (**Ac 11:15**)
 - a. Can refer to *manner* rather than *measure*
 - b. Points to the unique fact that these two cases (apostles, Cornelius) are the only ones in which men received supernatural power from the Holy Spirit without the intervention of human hands from the day of Pentecost until this event
 - c. Indicated it was God's choice the Gentiles should receive the gospel, not Peter's, or any other man (**Ac 15:7,8**)
 - d. Is not referring to "baptism" in the Holy Spirit, but to how men (*specific* men, not all men) received supernatural power from the Holy Spirit.
11. "The same gift as He gave to us" refers to
 - a. Holy Spirit baptism
 - b. Salvation through faith in the gospel of Christ
 - c. Apostleship
 - d. Salvation for the Gentiles as well as for the Jews
12. To be "born of the Spirit" is to
 - a. Be baptized in the Holy Spirit
 - b. To become a citizen of the kingdom of God through an obedient faith in Jesus as the Anointed King and Savior
 - c. To undergo an inexplicable experience of divine power by which the grace of God completely changes the heart and will of man
 - d. Baptized as an infant to Spirit filled parents
13. "Pour forth of My Spirit" (**Ac 2:17**)
 - a. Is the same as baptism in the Spirit
 - b. Employs different imagery literally than "baptized"
 - c. Connotes something different figuratively than "baptized in the Spirit"
 - d. None of the above
14. When the Spirit was "poured forth" on people (**Ac 2:17-18**)
 - a. They burst out in uncontrollable ecstasy, running, jumping, and shouting
 - b. They fell to the ground as if slain by the Spirit
 - c. They were enabled to prophesy, see visions, and dream dreams of Divine import
 - d. They sang louder, prayed harder, and lived more righteous lives

15. Joel's prophecy (Ac. 2:16-18) promised the Spirit would be poured forth
 - a. On Jewish people, young and old, male and female, who were God's bondslaves
 - b. On the apostles only
 - c. On Christians of all ages
 - d. On unconverted people to convert them
16. "By one Spirit we were all baptized" (**1Co 12:13**) means
 - a. Through the teaching and motivation of the Word of God revealed by the Spirit of God they were baptized into Christ
 - b. The Corinthians experienced Holy Spirit baptism and spoke in tongues
 - c. All Christians should seek Holy Spirit baptism
 - d. None of the above
17. Baptism in the Holy Spirit
 - a. Changed the moral character of a man
 - b. Granted physical healing and strength to the individual
 - c. Assured one of financial and social prosperity
 - d. None of the above
18. Holy Spirit baptism
 - a. Removes the inherited, depraved nature of man
 - b. Is in order to obtain the forgiveness of sins
 - c. Is evidence of pardon and assurance of grace
 - d. Gives power to live a life of holiness and dedicated service
 - e. None of the above
19. All the Corinthian Christians
 - a. Spoke in tongues
 - b. Were baptized in the Holy Spirit
 - c. Led exemplary holy lives empowered by the Holy Spirit
 - d. Were baptized in water to be saved
20. True or false ...?
 - a. Cornelius was depraved before the Holy Spirit fell on him
 - b. Baptism in the Holy Spirit enabled the Corinthians to live a life devotion and sanctity
 - c. The Samaritans could be assured they were saved because Jesus promised salvation to those who believed and were baptized
 - d. John the Baptist promised that all he baptized would be baptized in the Holy Spirit
21. The "initial sign" of Holy Spirit baptism
 - a. Is not mentioned in Scripture
 - b. Is an assumed distinction from the "gifts" of the Holy Spirit in **1Co 12**
 - c. Is what every saved person should seek
 - d. Is why we should believe Pentecostal preachers
22. Every Christian should experience
 - a. Baptism in water and baptism in the Holy Spirit
 - b. One baptism
 - c. No baptism—baptism is not important
 - d. Three baptisms—one in the name of the Father, one in the name of the Son, and one in the name of the Holy Spirit

23. Differences in Holy Spirit baptism and water baptism are
 - a. One is in the Holy Spirit and one is in water
 - b. One is a promise and one is a command
 - c. One puts men into Christ and one does not
 - d. One was for special people for special purposes and the other is for all men who need salvation in Christ
24. Holy Spirit baptism was
 - a. Administered by Christ
 - b. A promise to be received
 - c. To reveal and confirm the gospel of Christ
 - d. For special people for a special purpose
 - e. We should believe them
 - f. We should want to have what they have
 - g. We should examine the Scriptures to see if what they say can be correct
 - h. We should try to teach them their error if given the opportunity
25. When people today claim they have been baptized in the Spirit
 - a. We should believe them
 - b. We should want to have what they have
 - c. We should examine the Scriptures to see if what they say can be correct
 - d. We should try to teach them their error if given the opportunity
26. If a preacher today claims to be baptized in the Holy Spirit
 - a. We ought to pay even more respect to him
 - b. We can know he is deluded or an outright fraud
 - c. His teaching should harmonize with what the Scriptures teach—if they do not, this undermines his claims
 - d. He is worthy of our support due to the good he does
27. Men in the first century who were baptized in the Holy Spirit
 - a. Taught the same doctrine other men baptized in Spirit taught
 - b. Could give undeniable signs they were apostles
 - c. Taught believers to be baptized for the remission of sins
 - d. Never used their power to make themselves rich
28. Apostles who were baptized in the Holy Spirit in the New Testament
 - a. Engaged in slaying people in the Spirit
 - b. Raised large sums of money from the large crowds they gathered
 - c. Were humble men, never seeking their own glory or wealth
 - d. Sent an entourage before them to announce their coming
29. Indications a preacher today is *not* baptized in the Holy Spirit are
 - a. His name is Paul
 - b. He says the people he heals must have faith
 - c. He cannot perform miracles that are observable and undeniable by all
 - d. Practices “progressive” healing where the sick person gets well over time but not instantaneously

Indwelling of the Holy Spirit

In This Lesson

- **The Issue**
- **“Indwelling”—What Does It Mean?**
- **WHY** does the Holy Spirit “dwell in” us?
- **Scriptures To Discuss**
 - Lk 11:13
 - Jn 7:38,39
 - Ac 2:38
 - Ac 5:32
 - Rom 5:5
 - Rom 8:9-11
 - Rom 8:26,27
 - 1Co 3:16-17
 - 1Co 6:19
 - Gal 3:2,3
 - Gal 4:6
 - Eph 1:13
 - Eph 3:16,17
 - 2Co 1:21-22
 - 2Co 5:5
- **Objections**

The Issue

The issue is NOT whether the Holy Spirit is spoken of as dwelling in the Christian. He is, and He does. See **2Tim 1:14; 1Co 6:19-20**. *The issue IS: Does this mean He literally and mystically takes up abode within the Christian and directly affects his heart, or, does it refer to His influence in the heart and life of a Christian through the agency of the Word?* The question is not whether the Holy Spirit dwells in the Christian, but **HOW**—*directly and personally*, or *indirectly through means* used to influence the Christian.

The Spirit dwelling in the Christian does **NOT** refer to:

- * **The omnipresence of God** - ALL men are in His presence.
- * **Pantheism** - The Holy Spirit is a rational, divine, spiritual being. He is not to identified as the material elements and energies of our body.
- * **Baptism in the Holy Spirit** - see previous lesson.
- * **Spiritual gifts (miracles) given to Christians** - They have passed away, yet Christians today can be said to have the Holy Spirit dwelling in them.
- * **Simply being able to quote scripture or having a knowledge of scripture**. While knowing scripture is a requisite to the Holy Spirit dwelling in a person, one may possess a knowledge of scripture and the Holy Spirit not dwell in him.

What some believe about the indwelling of the Holy Spirit:

- * He personally, literally indwells the Christian, *but does not know what he does*.

- * He personally, literally indwells the Christian *to open the understanding and/or to strengthen one spiritually.*
- * He personally, literally indwells the Christian and *gives one the scriptures he is trying to recall.*
- * He personally, literally indwells the Christian and *guides him in everyday affairs, e.g. finding a parking spot, etc.*
- * He personally, literally indwells the Christian *to work miracles.*

“Indwelling”—What Does It Mean?

“Indwelling” is a combination of “in” and “dwelling.”

What does “in” mean in **Ac 20:8**? _____

Can it possibly have that same meaning in the following? If so, explain. **Jn 15:4; 17:21.** _____

Jesus says a branch cannot bear fruit unless it “*abides in the vine*”—i.e. *maintains a vital relationship with it.*

“*en*” (the Greek word for “in”) has a number of meanings in the New Testament, among which is the following as indicated by *A Greek Lexicon of the N.T.* by Bauer, Gingrich, Danker, 2nd edition, p. 259, “5. to indicate a very close connection... d. esp. in Paul or John usage, to designate a close personal relation...” In the *Greek-English Lexicon of the New Testament* by Thayer, we find, “6. of that in which any person or thing is inherently fixed, implanted, or with which it is intimately **connected**; ... b. **of a person to whom another is wholly joined and to whose power and influence he is subject, so that the former may be likened to the place in which the latter lives and moves.** So used in the writings of Paul and of John particularly of **intimate relationship** with God or with Christ, and for the most part involving contextually the idea of power and blessing resulting from that union...” (bold mine, srf)

So, while “in” may mean “inside of,” it can also mean “*in connection with.*” Context and harmony must determine its meaning and what the connection is.

What does “dwells” mean in **Rev 2:13** (last word in verse)? Draw your conclusion from the information *in the verse.* _____

What is the result when sin “dwells” in a person? **Rom 7:17-20** _____

What does “dwell” mean in **Col 3:16**? Compare the parallel phrase in **Eph 5:19-20**, “be filled with the Spirit.” _____

Complete the following chart using the scriptures in the first column. Some of the verses may not use the word, “dwell,” but simply the word “in” to indicate relationship as discussed above.

SCRIPTURE	WHO OR WHAT DWELLS OR ABIDES IN	DWELLS IN OR ABIDES IN WHOM OR WHAT
Jn 5:38 ["abiding" - <i>menO</i>]	Not the word	Jewish leaders
Jn 6:56 (note v63) ["abides" - <i>menO</i>]	1) Believer 2) Christ	1) Christ 2) Believer
Jn 12:46 ("abide" - KJV, NKJV, ASV) [NASB, "remain" - <i>menO</i>]	Unbeliever	Darkness
Jn 14:10 ["abiding" - <i>menO</i>]		
Jn 14:16-17 ["abides" - <i>menO</i>]		
Jn 15:4 ["abide," "abides" - <i>menO</i>]	1) Christ 2) Apos 3) Branch	1) Apos 2) Christ 3) Vine
Jn 15:10 ["abide" - <i>menO</i>]	1) Apostles 2) Christ	1) Christ' love 2) F's love
Jn 17:21 (note vv17-20)	1) Christ 2) F. 3) Bel.	1) F. 2) Christ 3) F. & Son
Rom 7:17-20 [17, "indwells" - <i>enoikeO</i> ; 18,20, "dwells" - <i>oikeO</i>]		
Rom 8:1	Believers	Christ
Rom 8:9	1) Believer 2) Spirit	1) Spirit 2) Believer
Rom 8:10		
Rom 8:11 ["dwells" <i>oikeO</i> ; "indwells" <i>enoikeO</i>]		
1Co 3:16 ["dwells" - <i>oikeO</i>]	Spirit	Believer
Eph 2:22 ["dwelling" - <i>katoikEtErion</i>]		
Eph 3:17 (note <i>how</i>)	Christ	Christian
Col 1:19 ["dwell" - <i>katoikeO</i>]	Fullness	Christ
Col 2:9 ["dwells" - <i>katoikeO</i>]	Fullness of Deity	Christ
Col 3:16 (Parallel Eph 5:18-19) ["dwell" - <i>enoikeO</i>]		
2Tim 1:14 ["dwells"- <i>enoikeO</i>]		
1Jn 2:6 ["abides" - <i>menO</i>]	Christian	Christ
1Jn 2:24 ["abide, abides, abide" - <i>menO</i>]	1) Wht h. frm beg. 2) Chrstn	1) Christian 2) Son, Father
1Jn 2:28; 3:6,24 ["abide" - <i>menO</i>]	Christian	Christ
1Jn 3:17 ["abide" - <i>menO</i>]		
1Jn 4:12-16 ["abide, abides" - <i>menO</i>]	1) God 2) Christn 3) Christn	1) Christn 2) God 3) love
2Jn 9 ["abide, abides" - <i>menO</i>]	Believer	Teaching of Christ
Rev 2:13 ["dwells" - <i>katoikeO</i>]		

While “dwelling in” may simply mean living in a place, it may also be used figuratively to refer to some *continued relationship*. It contrasts permanence with temporariness. For example, it may refer to a continuing influence—motivating, affecting decisions, effecting emotions in one’s daily walk, as in **Col 3:16**, or to being united with another in heart, will in one’s daily life, as in **1Jn 2:6; 3:6,24; 4:15,16**, or to a continuing, gracious fellowship, as in **Jn 14:23**.

In view of the above, one cannot conclude that since the Holy Spirit is said to “dwell in” us that *therefore* He literally and personally dwells in us, any more so than when it is said God or Christ dwells in us, or that Satan dwells in Pergamum. Therefore, if the Holy Spirit personally dwells in us and influences us *directly*, apart from or in addition to the influence of the Word of God, *there must be some other evidence besides the phrase “dwells in.”*

We have already learned in our previous lessons that the influences the Holy Spirit is said to have upon us are also attributed to the Word, the Word being His instrument in operating on the human heart. (See lesson, “The Work of the Holy Spirit in Revelation,” especially the section on “The Holy Spirit and Believers.”) Again, if He influences our hearts in any other way, where is the evidence?

WHY does the Holy Spirit “dwell in” us?

What do we “reap” from the Spirit, **Gal 6:8**? _____

To help us attain this goal, what does the Holy Spirit do in us and for us? Answer this question based on the following scriptures.

- **Rom 15:13** _____
- **Gal 5:16-26** - leads us to live in love and moral purity
- **Gal 6:1** (“spiritual” see **5:25**) - causes us to seek the restoration of a brother
- **Eph 4:17-32** (note **v30**) - teaches to “walk” as “children of light” (**5:8**) and not “as the Gentiles” (**4:17**)
- **Eph 5:18-21** (note the five words ending in “ing” - see KJV, NKJV, ASV) _____
- **1Th 4:1-8** (note **v8**) - teaches and urges moral purity
- **Tit 3:5** _____
- **Heb 3:7** (see **12:25**) _____
- **Rev 2:11** (see **vv9-10**) - encourages us

(Again, see lesson on “The Work of the Holy Spirit in Revelation” and especially the section on “The Holy Spirit and Believers.”)

Scriptures To Discuss

Some believe the following scriptures either promise or refer to a literal, personal indwelling of the Holy Spirit, or, baptism in the Holy Spirit, or, spiritual gifts.

Lk 11:13

“...how much more shall your heavenly Father give the Holy Spirit to those who ask Him?”

Read vv1-13 in order to understand the context.

- * What request initiated this conversation? _____
- * What was Jesus' encouraging by his illustration about a friend? (Note esp. v8,13) _____

Some questions for those who would make this refer to an expectation of the personal indwelling of the Holy Spirit Himself or miraculous gifts such as speaking in tongues.

- * WHEN would one expect to receive whatever this is?
 - ▶ If at baptism (**Ac 2:38**), *not this verse*. This is response to *prayer*.
 - ▶ If by laying on of apostles' hands, *not this scripture*. This is *to the apostles*. Moreover, if this is the case, it would not mean spiritual gifts *today*, for all the apostles are dead. See **Ac 8:14-18**.
- * WHAT would receiving the Holy Spirit do?
 - ▶ Guide them by direct influence on their heart? Then...
 - Why did Jesus and the apostles direct people to the WORD for guidance?
 - Why did not all New Testament Christians agree?
 - ▶ Tongues?
 - Are tongues mentioned in the context at all? It is *arbitrary assumption* that this “gift” is in view
 - Some of the Corinthians did NOT receive the gift of tongues (**1Co 12:29-20**). Should they conclude God did not think they “needed” them (Lk 11:8) or that tongues were not “good gifts” (**Lk 11:13**)?

Jn 7:38,39

“He who believes in Me, as the Scripture said, “From his innermost being shall flow rivers of living water.” But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.”

Rule of interpretation: the interpretation of the figurative language must agree with literal accounts of the same thing.

Note: The “Spirit” *had already been given* (“Spirit” for his power) in some sense *before* Jesus was glorified, i.e., empowering to prophesy (**Lk 1:41,67**) and miraculous powers (**Mt 10:7-8; Mk 6:12-13; Lk 10:1...11...17**) that preceded the cross.

Therefore, since whatever Jesus is speaking of would not happen until he was glorified (“the Spirit was not yet given, because Jesus was not yet glorified”), it *cannot refer to prophesy and miracles*. We cannot *assume* the meaning based on theology. Rather, we must ascertain by *context* and *harmony* in what sense Jesus meant “the Spirit was not yet given because Jesus was not yet glorified.”

What *DID* “those who believe in Him” “receive” after Jesus was “glorified”? ...

- **NOT Holy Spirit baptism.**

That was a promise to the *apostles*, **Ac 1:1-8**. See lesson 3, “Baptism in the Holy Spirit.”

- **NOT** the ability to speak in **tongues**.
 - Although 3000 believed and obeyed on Pentecost, the only ones in the text said to be speaking in tongues were the *apostles*.
 - 1:26 (apostles) ... 2:1-4; v7 (Galileans), v15 (How would Peter know if 1000s were drunk or not - but he could know about the close circle of apostles, 1:12f; v43 apostles are the ones exhibiting “signs” and “wonders”
 - Although the Corinthians had believed in Christ, not all of them could speak in tongues, 1Co 12:29-30 (rhetorical questions)
- **NOT** **miraculous powers**.
 - Although 3000 believed and obeyed on Pentecost, the only ones in the text said to be working miracles were the *apostles*, v43. The first time you read of anyone else but apostles working miracles is Ac 6 after the apostles laid their hands on some, Ac 6:6...8.

Suggestion: “Spirit” by metonymy for **spiritual blessings of the gospel in Christ**.

- Some make it refer to spiritual gifts through which others receive life (i.e., Spirit in apostles and prophets), but the text rather speaks of personal blessings to be received rather than what one will be giving. The recipient is the “thirsty” man, who receives an abundant satisfaction of his need.
- Parallel figure: **Jn 4:10-14**. The “well of water” springing up (**Jn 4**) parallels the “rivers of living water” (**Jn 7**) flowing out. The well of water of **Jn 4** springs up “*to eternal life*.”
- Compare **Jn 6:35...40**. The well of water in **Jn 4** will cause one to “*never thirst*”; the water of **Jn 7** is for those who are “*thirsty*”; in **Jn 6**, “he who believes in me shall *never thirst*” (v35) is parallel to “believes in Him may have *eternal life*” (v40).
- Is “Spirit” so used elsewhere? Yes - **Heb 6:4-5**.
- This believers *DID* “receive” after Jesus was glorified!
- The Holy Spirit prophesied of these blessings in the Scriptures.
 - Note “as the Scripture said...” No direct quote. However, consider **Isa 12:3; 44:3, 55:1, 58:11**.
 - In **Isa 44:3**, “My Spirit” is parallel with “My blessing” and paired with the imagery of “pouring out water ... and streams...”

Ac 2:38

“Repent, and let each of you be baptized...and you shall receive the gift of the Holy Spirit.”

The “**gift of the Holy Spirit**” is a Divine promise to obedient believers. What is it? There are a number of different views, for example ...

- * **Holy Spirit Baptism** (This a “proof text” of “Pentecostalism.”)
- * **Miraculous powers**
- * **Personal indwelling** of the Holy Spirit
- * **The promise the Holy Spirit made through the prophet Joel that Peter referred to earlier, v21**: “Everyone who calls on the name of the Lord will be saved”

Either “gift **WHICH IS** the Holy Spirit”

Compare “sign **of** [which is] circumcision” **Rom. 4:11**; “breastplate **of** [which is] righteousness” **Eph. 6:14**) In these cases, what follows “of” *identifies* what precedes it.

Or, “gift **COMING FROM** the Holy Spirit [i.e., His promise]”

Compare “gift **of** [coming from] God,” **Jn. 4:10**; “praise **of** [coming from] men,” **Jn. 12:43**. In these cases, what follows “of” refers to the *origin* of what precedes it.

For example, the Church in Humble gives \$100 to a preacher for traveling expenses. It could be called “a gift **OF** [*which is*—identity] \$100,” or, “a gift **OF** [*coming from*—origin] The Humble Church of Christ.”

How can we know which way “of” is used in **Ac. 2:38**? *Context* and *harmony* must decide.

(Note: Some versions translate, “will receive the Holy Spirit as a gift.” *International Standard Version*. In doing so, they have *interpreted* rather than simply *translate*. Check the major translations.)

“Gift OF” = [which is] The Holy Spirit (objective genitive; identity)

* **Baptism in the Holy Spirit and speaking in tongues**

Like the apostles, vv1-4 - the “Pentecostal experience.” For all believers, “the promise to you, your children, as many...”

- ▶ 3000 believed and obeyed that day (**vv36,38,41**). According to the *context*, how many *of that number* spoke in tongues? ____ (Tongues are considered evidence of Holy Spirit baptism.)

Question for thought: Did **NONE** of these “seek” it?

- ▶ Thousands obeyed in days following: “number of men came to be about 5,000.” **4:4**; “multitudes ... constantly added,” **5:14**; “disciples increasing in number,” **6:1**. In **chapters 1-5**, *who, and who alone*, are said to be working miracles among these thousands of obedient believers, **2:43, 3:1...6-8, 4:33, 5:12?** _____
- ▶ “Baptism in Holy Spirit” was promised *to whom* and *for what purpose?* **Ac 1:1-8, Jn 13-16.** _____

Note: **ONLY APOSTLES** are said to be “witnessing” **2:33, 3:15, 4:19,20, 4:33, 5:30-32, 10:39-41, 13:31**, but the “gift” of **2:38** was promised to *all the saved*.

- ▶ Thus, “gift” = Holy Spirit Baptism?

If “YES” ...

- *Many* should evidence receiving it
- For all the *saved*

But, according to the *context* and *harmony* (other scriptures) ...

- *Only apostles* evidence receiving it
- For *special witnesses—the apostles*

* **Non miraculous indwelling**

- ▶ Some believe the Holy Spirit Himself that comes to dwell in you, but can’t explain what it does. Basis for this view? **ONLY** the assumption that “of” means “which is” (objective genitive). There is *nothing in wording or in the context* to lead to this conclusion. In fact, it ignores context and harmony... (see below)
- ▶ The Holy Spirit influences (comfort, peace, etc.) *through the Word*. (See previous lessons.)

“Gift OF” = [coming from] The Holy Spirit* **Miraculous powers, spiritual gifts, e.g., 1Co 12:4,11**

- ▶ 3000 did what Peter said in **2:38 (v41)**— according to the *context* (Acts 2), *how many* were working miracles? **2:43; 3:1...8; 5:12** _____
- ▶ Did repentance and baptism guarantee that one would have miraculous powers, **Ac 8:14-17?** _____
- ▶ In accord with **Ac. 8:12-18**, only after the apostles laid their hands on the early disciples is it said that anyone else but apostles worked miracles, **Ac 6:6...8**
- ▶ In the *context*, was Peter speaking of his audience having miraculous powers either before or after this, and is there any indication they expected or experienced such? _____
- ▶ Even if one says it was conditional upon laying on of the apostles’ hands and confined to first century, you still have these problems (1) who actually worked miracles; (2) baptized believers not thereby endowed with miraculous powers; (3) context [discussed below]).

* **Salvation in Christ that the Holy Spirit promised**Context

- What Peter was **PREACHING ABOUT**, i.e. **PROMISE** of *salvation* in name of the Lord - **v21**
Audience: Jews. They were familiar with the Holy Spirit and with the concept of the Holy Spirit speaking through scripture. **Ac 1:16...20; 2:25-30...33; 4:25,26; 2Sam 23:2; 2Pt 1:20-21**
- What the audience **NEEDED** - *salvation* - **vv23,37**
- **WHY** the audience was told they ought to repent and be baptized - to be *saved* (“for forgiveness of sins”) - **v38**
- What we know the audience **RECEIVED** - *salvation* - **vv41,47**

In the *immediate context* he had introduced *a promise the Holy Spirit had made to “everyone”*: **v21**. The “saved” of **v21** are those who enjoy the “forgiveness of sins” of **v38**. It is *this* that the *immediate context* shows them to be concerned about, **vv36,37**. After telling them obedient believers would receive “the gift of the Holy Spirit” he immediately says, “For the promise..” —this clearly connects the “gift” with “the promise,” i.e., the promise of the *context*, **v21**, *salvation* through calling on the name of the Lord. This promise is the very thing this audience needed to understand! Their concept had been that the promise in the prophets was one of temporal salvation from civil oppression. Peter explains that those who repent and are baptized for forgiveness of sins will receive *what Holy Spirit promised* in Joel (and other prophets).

Compare: What is the “promise of the Spirit” in **Gal 3:14**? See **v8,22,24,29** _____

Harmony

- Consistent with what they preached: **Ac 3:24-25; 10:43; 11:17-18; 13:32-38; 26:6...22,23.**
- Consistent with what they wrote: **Eph 2:11-16** (Note: “far off,” v13); **Heb 6:4; Gal 3:8..14..16-19..22..29; 1Pt 1:10-12** (Note: this “salvation” was “prophesied” through the Old Testament by the Holy Spirit and then when the time came it was “announced” by the New Testament prophets by the Holy Spirit.)

Ac 5:32

“And we are witnesses of these things; and so is the Holy Spirit, whom God has given to those who obey Him.”

Read vv27-32. Whose obedience to God is being challenged? (Note the command in v20 and contrast the command in vv28.) _____

What are they doing that is the focus of this whole event? _____

How was the testimony of these “witnesses” being confirmed? See **Jn 15:26,27; Ac 1:8; 14:3; Heb 2:4.** _____

The Holy Spirit was given to the apostles to confirm by the means of the miracles they worked their witness to the gospel of Jesus as the Christ.

Rom 5:5

“...the love of God has been poured out within our hearts through the Holy Spirit who was given to us.”

What does the writer mean by “the love of God” *based on the next three verses?* (Note the “For” in the very next verse.) _____

How did YOU come to have *this* love of God within your heart? Compare **1Jn 4:16.** _____

Rom 8:9-11

“However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. And if Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. . But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.”

Does the affirmation that the Spirit “indwells” the Christian prove that He personally, literally takes his abode within the Christian and directly influences him? *If so, give the evidence.* See lesson above on “indwelling.”

Two lifestyles are being contrasted. Note (or mark) the words “walk,” “set their minds,” “mind set,” “to live,” “living,” “the deeds of,” in vv1-14. One reveals we “do not belong

to Him” and the other that we are “alive” and have hope of the resurrection of the righteous, vv9-11. One lifestyle has as its norm “the flesh” (see Gal 5:19f); the other has as its norm the revelation of God through the Holy Spirit. The question is, *which must rule the life of the Christian.*

Is there anything *in the context* about subjective, mystical experiences? Anything about miracles? Anything about baptism in the Holy Spirit? (Remember, one cannot *assume* personal indwelling, miraculous indwelling, or baptism in the Holy Spirit due to the word “indwells.”)

Rom 8:26,27

“And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.”

Does capital “S” on “Spirit” in your translation prove the Holy Spirit is being spoken of? ____

It is questionable whether the Holy Spirit is being spoken of in these verses.

- “groanings too deep for words” - Holy Spirit? See v22 – *same ones* “groaning”?
- Search *my* heart to know the mind of the Holy Spirit? (v27)
- “He intercedes” (v27) - Holy Spirit, or , Christ, v34, Heb 7:25?

But, if He is, *on whom is He exercising influence—man, or, God?* _____

Once again, there is nothing in this passage that supports the idea that the Holy Spirit personally lives within the individual, granting him impulses and direct guidance in his life.

1Co 3:16-17

“16 Do you not know that you are a temple of God, and that the Spirit of God dwells in you? 17 If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are.”

This text affirms the Holy Spirit dwells in the Christian. We have already learned that “dwells in” does not imply a personal, literal indwelling, nor does it imply direct influenced apart from means. Remember that the issue is not whether the Holy Spirit dwells in the Christian, but *how*. Does He *literally and mystically* take up abode within the Christian and *directly* affect his heart, or, does He influence the heart and life of a Christian *through the means of the word of God?*

Observe in the context: *How did they come to be “the temple of God” wherein the Holy Spirit dwelled, vv5-11?* _____

1Co 6:19

“Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?”

Earlier in this text, Paul wrote that “your bodies are members of Christ,” v15. *Is this to be taken literally?* If not, can we not see that “the Holy Spirit who is in you” does not

demand a literal indwelling? Note also that the text does *not* say the Holy Spirit dwells in your body, but “in you.” God dwelling in human flesh is incarnation—what happened when Christ came into the world!

If your body is “a temple of the Holy Spirit,” who should control how the temple (body) is used? (Compare: who should be able to say what goes on in *your house*?) The Holy Spirit teaches us to avoid immorality (**1Th 4:1-8; Eph 4:17-24...29-30**). He would allow no immorality in the “temple.” And immorality is the very point of this section, **vv12-20**—“flee immorality”! This is the point of the statement, not mysterious influences, spiritual gifts, or better felt than told knowledge of the Holy Spirit within.

2Co 1:21-22

“21 Now He who establishes us with you in Christ and anointed us is God, 22 who also sealed us and gave us the Spirit in our hearts as a pledge.”

Mark the pronouns in **vv17-24**; note that there is an “us” and a “you.” To whom do the “I,” “us,” “our” and “we” pronouns refer to? _____

The first seven chapters of 2 Corinthians is Paul’s defense of his ministry against those trying to undermine it. In this section he is dealing with their charges that his word was not reliable (see **vv12-18...23**). This would affect their confidence in “the promises of God in Christ” that he preached. He reminds the Corinthians God had done four things (or three if “and” in **v22** is explanatory) in reference to himself and the other men that worked with him in delivering the gospel to them that should give them assurance.

- God establishes “us” with you in Christ
- He “anointed” us
- He also “sealed” us
- He gave “us” the Spirit in “our” hearts as a pledge. The Spirit in their hearts, enabling them to reveal and confirm the gospel, was a “pledge” the “promises” he preached would come to pass!

For Paul’s own comments on the surety of what he preached about Christ, see his statements in his first letter, **1Co 2:1-5**.

2Co 5:5

“5 Now He who prepared us for this very purpose is God, who gave to us the Spirit as a pledge.”

Here we are still in the section of 2 Corinthians where Paul is defending his ministry (**4:1...5:18**). Note the pronouns, “we,” “our,” “us” versus “you” in chapter four and again in **5:12f**. Who are the “us” and “we”? _____

He speaks of the hope that kept him going (**4:16f**) and in **5:5** again says God gave “us” the Spirit as a “pledge” of the this promise. *What was the assurance he had, and thus that we have, that these promises of future glory for the people of God are true?* _____

Gal 3:2,3

“This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith? Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?”

What is the contrast in the book of Galatians? See e.g. **2:16; 3:5-10; 5:4-5; 6:12-16.** _____

Is there anything *in the context* about subjective experiences, inward impulses, or the power of Christians to speak in tongues? _____

What is promised to people by “hearing with faith?” **Jn 3:16; Mk 16:15,16; Rom 5:1;** etc.

Compare ...

2:16 - “so that we may be **justified by faith in Christ** ... not by works of the Law”

3:2 - “you **received the SPIRIT by hearing of faith**” not “by the works of the Law”

3:14 - “we would **receive the promise of the Spirit through faith**”

“receive[d] the Spirit” in **3:2** parallels being “**justified by faith in Christ**” in **2:16**, and receiving “**the promise of the Spirit**” in **3:14**.

“**the Spirit**” in **3:2** is, by metonymy, put for “**the promise of the Spirit**” in **3:14**, i.e. gospel of being “**justified by faith in Christ**” (**2:16**). It is this promise, this means of justification, that Paul preached by the Spirit, **1:6-9,11,16,23; 2:2,5,7,14**. See **3:22-26,29**.

Five things are paralleled in **Heb. 6:4-5** (all five are referring to the gospel of Christ) - *what is the third one?* _____

As “Christ” is often put by metonymy for the gospel concerning Him (e.g. **1Co 1:23; 2Co 3:14,15; Gal 4:19; Eph 4:20,21; Col 2:2; Heb 13:8**), the Holy Spirit may be put for the gospel He promised and revealed.

Gal 4:6

“And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, ‘Abba! Father!’”

See notes on **Gal 3:2,3**.

Is “spirit” here the Holy Spirit? Does the Holy Spirit call God, “Father”? Rather, “spirit” or *disposition* of Christ as Son, “Abba, Father” – Trust, love, confidence.

Eph 1:13

“In Him, you also, after listening to the message of truth, the gospel of your salvation-- having also believed, you were sealed in Him with the Holy Spirit of promise”

See lesson, “The Work of the Holy Spirit in Revelation.”

Eph 3:16,17

“that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man; so that Christ may dwell in your hearts through faith...”

What is the *result* of being strengthened by the Spirit in the inner man? _____

How does faith come? **Rom 10:17**. _____

Compare **Col 1:9-11**. What would cause one to be “strengthened with all power” according to this text? _____

2Tim 1:14

“Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to you.”

If we let the *context* govern our interpretation, how is that treasure to be guarded, **v13** (first part of the verse)? _____

Does the affirmation that the Spirit “dwells in us” prove that He *personally, literally* takes his abode within the Christian and thereby influences him to “guard the treasure” through *internal, subjective* influences (feelings, opinions, etc. given to him by the Spirit)—or, does this refer to a *relationship* with the Spirit that *strongly influences* the person to “guard the treasure”? If the latter, and we let the *context* determine that relationship, what would it be (see the last part of **v13**). _____

Note: how does one come to have and maintain these two things)? (see **Rom 10:17; Jn 3:16 ... Mk 16:15**) _____

For thought: If this refers to a *subjective* guidance by the Spirit, what problems does that present? (E.g., what if two people who believe they have the Spirit subjectively guiding them differ? What if you change your mind later about the meaning of some Scripture?)

Objections

👉 Does this not deny the Spirit dwells in the Christian?

No. Does an understanding that saying God and Christ “dwell in” is a *figurative* way of speaking of the *relationship* Christians have with God and Christ deny that they dwell in the Christian? This study seeks to explain HOW the Holy Spirit dwells in the Christian—what that phrase meant to those *people who used it*.

👉 Does this not push the Spirit out of our lives?

Not at all. Does an understanding that God and Christ “dwell in” the Christian by faith push either of them out of our lives? An understanding of what the Bible teaches about the Spirit helps us to appreciate Him as a Divine Being and to see how vital His work is to our salvation.

👉 “You don’t believe what the Bible says.”

It is not a question of what it says, but what it *means*. For example, Jesus *said*, “Watch our and beware of the *leaven* of the Pharisees and Sadducees,” **Mt 16:11**. But He did not *mean* “leaven” at all. Note that his disciples misunderstood him, reacting to what he *said* rather than what he *meant*. What did he *mean*?

👉 **“This equates the Holy Spirit with the Word; is He no more than the Word of God?”**

The dentist fills teeth by the instrumentality of dental instruments; does that make the dentist the dental tools? You convert people by means of the gospel; does that mean you are no more than the gospel? The Holy Spirit sent messengers to Peter (**Ac 10:20**) through an angel and Cornelius (**Ac 10:7,8**); is the Holy Spirit to be equated with an angel or Cornelius? *Instrumentality* or *agency* is understood in other areas; why should it be so difficult when referring to the Holy Spirit and His work? “agency”—“2: a person or thing through which power is exerted or an end is achieved: instrumentality <communicated through the *agency* of the ambassador>” *Miriam Webster’s Collegiate Dict., 10th Edition.*

👉 **“This takes the spirituality out of religion.”**

“Spirituality” is confused with “emotionalism.” A “spiritual” person is one who “walks by the Spirit” (the norm of the Spirit) and bears “the fruit of the Spirit,” **Gal 5:22-26...6:1**. A spiritual person may indeed experience such emotional “highs” of joy, relief, etc., but he may also experience emotional “lows” such as fear, concern, etc. (**2Co 1:5,8; 2:4,12-13; 7:4,8-9,13; 11:28,29**).

👉 **“An infidel can memorize scriptures. That does not change him.”**

True, for the Holy Spirit so designed His revelation that it does its work in a “honest and good” heart, **Lk 8:11-15**. See **Ac 28:24-28** and many such examples. While an infidel can memorize scriptures and it not change him, *have you ever known any one who worshipped Jesus Christ who had never heard the Scriptures??*

Indwelling of the Holy Spirit

(Review)

Choose all correct answers in the following.

1. "Dwell in," as used by the authors of the Scriptures
 - a. Always meant a personal, literal abode by which direct influence was exerted on the heart and life of the individual
 - b. Continued influence in the heart and life of an individual
 - c. Being united with another in heart, will and life
 - d. Continuing, gracious fellowship
2. The following are spoken of as dwelling or abiding in the Christian
 - a. God
 - b. Christ
 - c. The Holy Spirit
 - d. None of the above
3. True or False
 - a. Christians abide in God.
 - b. Christ abides in God.
 - c. Christians abide in Christ.
 - d. God abides in Christ.
4. "Dwells in" or "abides in" is put in contrast to
 - a. Having no spiritual gifts
 - b. Having no direct inward impulse and guidance
 - c. Transitoriness, leaving
 - d. None of the above
5. The Holy Spirit dwells in us, or influences us
 - a. In order to lead us to salvation
 - b. In order to give us inward moral strength apart from our faith in the Word of God
 - c. In order to guide us into the truth by leading us inwardly to correct interpretation of the Bible when we study
 - d. In order to give us power to speak in tongues
6. The Holy dwells in us
 - a. To give us the ability to speak in tongues
 - b. To encourage, warn, and strengthen us
 - c. Through His revelation, the Word of God
 - d. To provide internal, subjective witness of salvation
7. If the Holy Spirit dwells in us
 - a. We will have hope
 - b. We will live lives of love and moral purity
 - c. We will want to engage in genuine worship of thanksgiving
 - d. It will not affect us

8. The Holy Spirit
 - a. Does not really dwell in the Christian
 - b. Does not literally and personally dwell in the Christian
 - c. Dwells in the Christian in the sense of an abiding and influencing relationship
 - d. Has so designed His revelation that if it is understood, believed, cherished, and obeyed, it will motivate, guide, and mold a person to be what God wants him or her to be
9. The Holy Spirit influences men and women
 - a. Inwardly and directly in addition to the influence of the Word of God
 - b. Through His revelation, the Word of God
 - c. Inwardly and directly apart from the Word of God so that they will be enabled to understand the Word of God
10. True or False
 - a. The Holy Spirit dwells in Christians
 - b. The Holy Spirit has nothing to do with our lives as Christians.
 - c. The Holy Spirit is the Word of God.
 - d. If you believe the Bible, you must believe that the Holy Spirit personally and literally dwells within Christians.
11. “The gift of the Holy Spirit” in **Ac 2:38**
 - a. Grammatically must mean, “The gift which is the Holy Spirit”
 - b. Grammatically must mean, “The gift which is from the Holy Spirit”
 - c. Must be interpreted according to context and harmony as to whether it is referring to “a” or “b”
 - d. Cannot be understood
12. The gift of the Holy Spirit promised in **Ac 2:38** is
 - a. Holy Spirit baptism evidenced by speaking in tongues
 - b. Power to work miracles
 - c. The salvation the Holy Spirit had promised in the prophets
 - d. An inexplicable indwelling of the Holy Spirit Himself
13. God has given the Holy Spirit to those who obey Him (**Ac 5:32**)
 - a. Refers to the power of the Holy Spirit given to the apostles to reveal and confirm the gospel with miracles
 - b. Is a promise to all obedient believers that they will be given the Holy Spirit
 - c. Served to answer the question of who was obeying God on this occasion—the Jewish leaders or the apostles
 - d. Is the reason you can know that preachers today who claim to be baptized in the Holy Spirit are God’s anointed
14. Since “Spirit” is capitalized in **Rom. 8:26**
 - a. We can know assuredly it refers to the Holy Spirit
 - b. It may refer to the Holy Spirit
 - c. It was capitalized in the ancient manuscripts
 - d. It reflects the translators views as to whether the Holy Spirit is being referred to

15. If “Spirit” in **Rom 8:26**, “the Spirit also helps our weakness,” is the Holy Spirit
 - a. This verse assures us that the Holy Spirit strengthens us in our weaknesses in the time of temptations
 - b. The Holy Spirit is promised to help us know how to pray when due our weakness we do not know what to ask
 - c. The Holy Spirit gives us faith
 - d. The Holy Spirit exerts an influence upon God in our behalf
16. The word “spirit” is used in Scripture to refer to
 - a. The Holy Spirit
 - b. A disposition, or attitude
 - c. By metonymy, for the gospel the Holy Spirit foretold and revealed
 - d. The human spirit within our body
17. When “Spirit” is capitalized in the Bible
 - a. It always refers to the Holy Spirit
 - b. It may refer to the Holy Spirit
 - c. It never refers to the Holy Spirit
 - d. It reflects the translators views as to whether the Holy Spirit is being referred to
18. When Scripture says the Spirit is given to someone
 - a. It means the Spirit personally and literally will be given to the person
 - b. It could mean the Spirit’s power will be given to someone
 - c. It could mean the blessings the Spirit promised would be given
 - d. It may refer to the Spirit’s word that grants guidance, strengthening, or hope
19. When it is said the Spirit is given to “us”
 - a. We need to be sure who the “us” are in the context
 - b. It always means to all Christians
 - c. It means the person reading that Scripture because as he reads he is included in “us”
 - d. It may refer to specific group or category of people

Spiritual Gifts of the Holy Spirit

“Now concerning spiritual gifts, brethren, I do not want you to be ignorant,” **1Co 12:1** (NKJV). As the apostle Paul did not wish the Corinthians to be ignorant concerning spiritual gifts, we should not be either. Thus our study.

“Spiritual” - produced by the Holy Spirit, not natural ability, nor pagan gods, **v3**.

“Gifts,” **v4** - supernatural powers given by divine grace (e.g., the nine listed, **vv8-10**).

In This Lesson

- **Clarifying the Issue**
 - Charismatic Movement
 - “Miracles”
 - Objection: Limiting God’s power
 - The real issue: God’s will and purpose in spiritual gifts under the New Covenant
- **1 Corinthians, chapters 12-14**
 - Chapter 12
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- **Who are the unbelievers?**
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- **Miracles - Then And Now**
 - Many leave without cure
 - Atmosphere, music, revivals
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- **Arguments for Spiritual Gifts**
- **Additional Problems with the Charismatic Movement**
- **False Miracles, Signs**

Clarifying the Issue

Charismatic Movement

The Greek word for “gifts” in **1Co 12:4** is *charisma*, thus “charismatic movement.” The renewed interest and belief in the exercise of spiritual gifts is sometimes referred to as the charismatic movement.

“Charismatic” = “2. ... of any of various religious groups or movements that stress direct divine inspiration, manifested as in glossolalia, healing powers, etc.” WNWD.

(“glossalalia” - “from Greek *glōssa* ‘language, tongue’ + *lalia* ‘speech.’” OSX. “tongues, **1Co 12:10** = *glOssa*.)

Some look on the charismatic movement as evidence of renewed interest in spiritual things. They believe it is leading to deeper devotion, higher love and is doing more to promote unity than anything else. But, in fact, it is deceiving people with a *false* sense of devotion and closeness to God. Compare **Col 2:18,19**.

“Miracles”

Let us be clear about what we mean by “miracles.” We might say, “Miracles have ceased.” But, one of the greatest miracles is yet to occur, i.e. the resurrection. Or, people may use the word “miracles” simply in the sense of something so extraordinary that we are amazed—“it’s a *miracle* you could stay awake through that preacher’s sermon!” But, if in this lesson we say “miracles have ceased,” we mean miracles in the sense of the spiritual gifts listed in **1Co 12,14** have ceased. The word can be used to refer to all of them as works of divine power through the hands of men, or more specifically, to one of them, **v10**. There are no *such* miracles today.

Objection: Limiting God’s power

One may object that to say God no longer gives men miracle working power is to limit God’s power. But, it is not a question of *power*, but of *will*. The questions that must be answered are:

- * **WHO** did He give this power to?
- * **WHY** — What is His **PURPOSE** in giving such power to men?
- * **HOW** was this power received by Christians?
- * **WHEN** were these gifts to end? How **LONG** did He intend these powers to be exercised?

Compare: does God still create men from the dust? If you answer, “No,” are you limiting his power? Did God give men in the time of Malachi (400’s B.C.) the power He gave Moses (1400’s B.C.) to work miracles? If you answer, “No,” are you limiting His power?

The real issue: God’s will and purpose in spiritual gifts under the New Covenant

The question is NOT whether God can and did empower men to exercise supernatural powers such as speaking in tongues, but whether *He willed and purposed for ALL who live under the New Covenant, including people of today*, to have these spiritual gifts.

 **WHO received?**

Who do the following scriptures indicate received the power to work miracles?

- * **Ac 2:43?** _____
- * **Ac 10:15,24,33-35,44-45; 11:1,18; 15:7-9?** _____
- * **Ac 8:16-19?** _____

This is ALL the WHO. (If there are any other who received this power under the New Covenant, write the scriptures here. _____)

 **WHY received?**

What was God’s *purpose* in these having the power to work miracles?

- * Apostles? **Mk 16:20; Ac 1:8; Heb 2:4** _____
- * First Gentiles to receive the gospel? **Ac 11:18; 15:7-9** _____
- _____
- * Those on whom apostles laid hands? **1Co 12:7; 14:5,12,26** _____
- _____

These are the PURPOSES of these gifts. (If there are any other purposes, write the scriptures here. _____)

 **HOW received?**

How did men receive the power to work these miracles?

- * Apostles? **Ac 1:4-5...8; Mt 3:11** _____
- * Cornelius? **Ac 11:15** _____
- * Christians? **Ac 8:16-19** _____

There is no other way these gifts were received. (If there is any other way one received the power to exercise spiritual gifts, write the scripture here. _____)

 **WHEN received?**

When these gifts fulfilled the purpose for which they were given, then they would cease. How long did God intend for men to exercise such powers?

- * Apostles? **2Pt 1:12-15; Eph 3:1-5** _____
- * Cornelius? **Acts 11:15-18; Ac 15** _____
- * Christians? **1Co 13:8-13; Ac 8:16-19** _____

Their purpose being accomplished, these gifts no longer needed or exercised.

If God intended these gifts to continue to be exercised throughout all time, write the scripture that indicates this here.

1Corinthians, chapters 12-14

- **Ch. 12** - Unity of source and design of spiritual gifts.
All from one and the same God and designed for the common good.
- **Ch. 13** - Excellency of love over spiritual gifts
Shown by love’s absence, presence, and duration
- **Ch. 14** - Exercise of spiritual gifts in their assembly
To be exercised for the edification of all (accords with the demands of love).

Chapter 12

- * **12:1-11** - All spiritual gifts from same source—one and the same Spirit.
- * **12:12-31** - All gifts to members of the same body, and thus to be used for good of the body as a whole.

What are these gifts called in **v5**? _____ What does this word connote—does it point to self or others as its goal? _____

What was the purpose of these “manifestations of the Spirit” (**v7**)? The analogy in **vv12ff** illustrates this. _____

Is there anything in this chapter, or in the entire Corinthian letter, to indicate that these gifts worked a moral change in those who possessed them? _____ Read **Eph 4:17-24; Col 1:9-10, 3:10; 1Th 1:5...9-10; 2:13**, to see what changes people’s lives.

Is there anything in this chapter, or in the entire Corinthian letter, to indicate that these gifts were evidence of salvation? _____

Did everyone in the Corinthian church possess the gift of tongues (**vv28-20**)? Explain how you know based on these verses. _____

Since “knowledge,” “prophecy” and “tongues” are given by “same” Spirit, any exercise of the gift of tongues given by this Spirit must be consistent with what this Spirit taught and revealed about tongues, their purpose and use. If people today claim to have this gift, but their experience does not harmonize with what the Spirit taught and revealed in the New Testament, what must be concluded about the gift of “tongues” one claims to possess? _____

Chapter 13

Chapter 12:31 introduces the relationship between spiritual gifts and love, and prepares for Paul's discussion of why love is the "more excellent way." Note, underline, or mark the word "love" throughout the **chapter 13**. The excellency of love over spiritual gifts is shown by ...

- * It's *absence*, **vv1-3**. Note, underline, or mark the "do not have" phrases. Even though possessing the greatest spiritual gifts, if love is absent, "I am nothing!"
- * Its *presence*, **vv4-7**. Note what love does, i.e. how it makes one think and act toward his fellow man.
- * Its *duration*, **vv8-13**. Love was needed then, and always will be—"Love never fails." See the contrast with spiritual gifts which by divine intent are temporary and "will be done away." Note, underline, or mark the time words: "never fails"; "will be done away" ("will vanish away" NKJV); "will cease"; "did away with" ("put away" NKJV); "now"; "then"; "abide"

Think of the applications toward spiritual gifts — attitudes toward them, and their use.

A contrast is drawn: Spiritual gifts will " _____ " (**vv8-10**), but faith, hope, love " _____ " (**v13**). When will hope come to an end? **Rom 8:24,25**. _____

If spiritual gifts last until the end of time, what happens to the contrast? _____

Chapter 14

Maturity in love (**ch. 13**) and understanding relative to spiritual gifts would regulate their exercise in the assembly of the church (**v23**), making edification of the assembly the overall measure of their use.

Mark, or list, the various forms of the word "edify" throughout the chapter (e.g., "edifies," "edification," etc.) This was to be the governing principle in the exercise of their gifts in their assemblies. Note especially **v26**.

As edification was the governing principle, it is important to know what the apostle meant by it. We cannot arbitrarily, apart from the context, attach a meaning to the word. Look for the words and phrases that show that understanding what is said is **ESSENTIAL** to the "edification" Paul spoke of. (Suggestion: underline them in the same color you highlighted the word "edify," or list them on a sheet of paper with the verses where they occur.)

Mark, or list, the words "tongue" and "tongues" throughout the chapter. It is clear that Paul makes special application of this principle to the exercise of this gift.

Tongues are of no profit unless they provide what, **v6**? _____

Unless with the tongue one utters "speech that is clear," he will be doing what, **v9**? _____

When a man prayed in a tongue, others are "NOT edified" if they did not do what, **vv16,17**? _____

"Tongue" is used by metonymy for what? (**v21**). _____ Look up and read the Old Testament setting, **Isa 28:11**.

What requisite for their assemblies is given in **vv33, 40**? _____

Compare the above with the assemblies of those today who claim to exercise these gifts. The contrast further underscores that the uncontrolled and disorderly outbursts in charismatic meetings today are NOT authored by God. If one says, "I cannot help it," that further indicts them of counterfeit "gifts," for 'the spirits of the prophets are subject to the prophets.' (**v32**). Claimed spiritual powers do not exempt from these regulations, **14:37-38**.

What were women restricted from doing in these assemblies (**vv34-36**)? _____

Note **v37**. Compare **1:1; 4:17; 7:17,40**. There is no neutral ground. Either this letter is fraudulent and ought to be exposed, or, it is what Paul claimed it to be and are to be revered, cherished, studied, believed, and respected as the highest and final authority relative to spiritual gifts and their use!

Who are the unbelievers?

It may be implied by those who believe in miracles today that if you do not believe in miracles today, it is *because you do not have enough faith*.

Turn it around: *Do you believe* those miracles were *sufficient* to accomplish the *purpose* God intended? I DO!

The purpose of miracles was to reveal and confirm heaven's message about Christ. If you believe miracles are needed today, is it because you *do NOT believe* all was revealed to the apostles like Jesus promised, **Jn 16:13**? If all was not revealed, did Jesus lie? Or is it because you *do NOT believe* it was confirmed like Mark and Hebrews say it was, **Mk 16:16-20, Heb 2:2-4**? Moreover, if those miracles did not confirm the gospel, *were they a failure*? And if so, how can present "miracles," far less in variation and power than those of the 1st century, do so?

Q: Who are the "unbelievers"—those who accept the validity of the signatures on the Declaration of Independence, or, those who demand new ones today? ...

"The Declaration of Independence ... is the founding document of the United States. It was adopted on July 4, 1776, by the Second Continental Congress ... The declaration explains to the world why the Thirteen Colonies regarded themselves as independent sovereign states no longer subject to British colonial rule. ... The Declaration of Independence was signed by 56 delegates to the Second Continental Congress, who came to be known as the nation's Founding Fathers." *Wikipedia*

If you did not have "faith" in that document, suppose someone said they would sign it to "confirm" that it was genuine...? *Note: no one could confirm it by signing it today if he wanted to!* And he would be considered a fool, or FRAUD, who tried! Credibility is determined by examining the validity of the signatures.

So with the New Testament—miracles were Heaven's signature! Its credibility is determined by examining the validity of the Heaven's signature in the 1st century - the miracles worked by the apostles and prophets! Those who question the validity and sufficiency of the NT miracles to "confirm" its validity, and require miracles to be performed *today*, are the "unbelievers"!

Compare **Heb 2:2** and the Old Testament. ("unalterable" NASB; "steadfast" NKJV; "reliable" ESV). The "signs" accompanying its deliverance at Sinai confirmed it. *A Jew in the first century who required a current sign would be regarded as an UNbeliever*. So with the New Testament!

Some people were not satisfied with the signs Jesus had given. What did they want?

Mt 12:38; Jn 6:30. _____ Note: They were the UNbelievers!

Yes, *I believe in miracles, the bona fide ones we know the Spirit produced as recorded in the New Testament*, and am thankful that my faith must not rest on the modern "imitations"!

Other gifts neglected

Those who believe the Spirit is still empowering men to work miracles as He did in the first century often emphasize two—tongues and healing—and the others are neglected or totally ignored. “Old-line” Pentecostals will occasionally attempt even the deadly signs: drink deadly poison; snakebite. And we read of their death in the paper! Do Neo (new)-Pentecostals *really believe* they can do these signs, or have you heard of them practicing them? *Who are the believers*, those who believe the apostles had ALL the powers mentioned in **Mk 16:17f** and that among the early Christians ALL the gifts of **1Co 12** were exercised—or—those who say Christians today have the *same* gifts, but select TWO to emphasize and exercise?

How many gifts are listed in **1Co 12:8-10**? ____ List them.

How many in **Mk 16:17-18**? ____ List them.

Who are really guided by the Spirit?

It may be implied that since you do not believe the Holy Spirit empowers men today to exercise the spiritual gifts that you do not have the Spirit but that those who believe He does so empower men today have the Spirit.

But, compare the gifts we know and agree the Spirit gave men in the first century with those claimed today.

- The “tongues” *unquestionably given by the Spirit* were languages, **Acts 2:6-11**. *Who are guided by the Spirit*—those who teach “tongues” were a language, or those who claim they were unintelligible jargon or an inexplicable “heavenly language”?
- The healings *unquestionable* given by the Spirit were **universal** (“every kind of disease and every kind of sickness” **Mt 9:35**); **instantaneous** (**Mk 1:41,42**); **complete** (**Mt 12:13**); **undeniable** (**Ac 4:16**); **with or without faith on the sick’s part** (**Jn 9:35-38**); **no special “atmosphere” needed; no collections taken**. *Who is guided by the Spirit*—those who believe miracles must fit the above criteria and reject all else as counterfeits, or those who claim to believe in “miracles” that do not resemble those in the New Testament?
- Read **Eph 4:3-6**. All say they are moved by the one “Spirit.” Yet, the Spirit of the New Testament seeks to lead men to *unity* (oneness) in faith, hope, baptism, etc. Does the Spirit guide the Methodists to teach one thing on baptism, and the Baptists another?? Does He guide the Catholics to worship one way and Pentecostals another?? *Who are really guided by the one Spirit of God*—those who condone and promote division, or those who preach and seek “ONE” faith, body, baptism...??

Miracles - Then And Now

By seeing the contrast in present day “miracles” and the genuine miracles of the first century, one can see the counterfeit nature of modern miracle workers and correspondingly gain assurance in the miracles of the Bible and what they were designed to accomplish.

Miracles were vital to the origin and confirmation of the gospel of Christ and his will for those who follow him. To falsely claim those same powers today is not only counterfeiting, but undermines the means and evidence of the gospel!

In the left column of following chart, write the characteristic of the first century miracles that stands in clear contrast to characteristic of modern day “miracles” given in the corresponding right column. The first is completed as an example.

1 ST CENTURY MIRACLES	MODERN DAY MIRACLES
Mt 8:3,13; 9:22; 12:13; Jn 11; Ac 3:8,16. Instantaneous, complete recovery. Lame not limp, blind not need glasses, Lazarus not “stink” like death!	Progressive healing, ignore symptoms
Mt 8-9; Lk 22:50-51; Jn 11:39,43-44; Ac 3:1f; 9:36f _____ _____	Functional disorders (“functional” - “b: affecting physiological or psychological functions but not organic structure <functional heart disease>“ MWCD
Mt 4:24; 8:16; 9:35; 14:35-36; Ac 5:16 _____ _____	Many leave without cure (See quotes below.)
1Co 14:5, 18-19 _____	Tongues and healings the focus
Jn 5:8-9...12-13; 9:35-38; Ac 3:1f _____ _____	“Faith healers”
1Co 4:11-12; 1Th 2:9 _____	Oral Roberts, Swaggart, Tilden, Baker, etc. get wealthy
Mt 8:5-6..13; Ac 3:1f _____ _____	Atmosphere, music, revivals (See quotes below.)
Purpose: Eph 3:5 _____ 1Co 14:6 _____ Jn 10:37,38 _____ Mk 16:20 _____ Heb 2:3-4 _____	Confirm what already confirmed? Make believers?... Lk 16:30-31

 **Objection: Jesus practiced progressive healing.**

- * **Jn 4:52**, “began to get better.”

This was spoken by whom? Was he inspired? _____

When did the fever actually leave his son? _____

- * **Mk 8:25**, Jesus laid hands on the man a second time before completely restored.

Did Jesus always use the same method in his healings? See **v23; Mt 8:3; 9:6-7; Lk 4:39;6:10; 8:44; 17:14;13:13** _____

How long did it take the man to see clearly after Jesus laid his hands on him the second time? _____

 **Objection: Jesus did not always heal everyone, Mk 6:5.**

It was due to their lack of faith, **v6** – thus these healers of today are known as “faith healers” and justify their failures on the lack of faith on the part of the sick.

Did he try and *fail*? Was he not God?!

If this the same event as recorded in **Lk 4:16-30**, Luke explains why he “could do no miracle there except...” What is it? **Lk 4:28-30**.

“Could not” may refer to *will*, rather than to *ability*. For example, the one born of God “cannot sin” (1 Jn 3:9) – because he does not have the *ability* to sin or because he *chooses* not to sin? Jesus sometimes *refused* to work signs due to people’s unbelief, **Mt 12:38-39; Jn 6:30-31ff**.

Many leave without cure

Of the lack of success of modern “healers,” the following quotation bears abundant evidence. Dr. Bingham, in writing of a “healing” mission in Toronto, said: “one who actively participated in the anointing told us that he thought that in some meetings ten percent were healed, and twenty-five per cent received help, but in other meetings nothing was accomplished. This was the testimony of a friend, not an opposer...” (Dr. Rowland V. Bingham, *The Bible and the Body*, p. vi, See p. 115 also).

Of the “healing” work of Dr. Price, Bingham wrote: “A representative committee of Christian men, ministers and physicians that examined 350 cases that passed under his hands, found only five that were cured, and in each case these were susceptible to cure by hypnotic suggestion. Thirty-nine died within six months of the meetings, five became insane and four other cases of insanity were traced to family disappointment in healing expectancy through his ministry...” (*Ibid.*, p. 23) *Miracles or Mirages*, James D. Bales

See article below, “[In Search of A Miracle](#).”

Some may be “healed.” There are illness of body and mind brought on by fear, anxiety, stress, anger, etc. People are really sick. But, the as the illness is cause by the mind, it can sometimes be removed by a change of mind, e.g. change of emotions, attitudes, hypnosis, etc. *Miracles or Mirages*, pp. 18-26; *None of These Diseases*, S. I. McMillen, M.D.

Atmosphere, music, revivals

“2. P.C. Nelson, the same man who wrote the church manual for the Assemblies of God has this to say about the necessity of preparing the audience:

‘All who come up in the healing line should be in the services for several days to hear the word of God, see people healed before their eyes, and hear the joyful testimonies of those who have been healed. They should have time for confession of hidden sins and for the reading of God’s sweet promises... So many have soaked in unbelief so long it takes a long time to get it all out of their system. those who come for healing should be well instructed before hand and should seek the grace of God for his grace before coming up for anointing... Those who come forward for healing should fast and pray before coming up and get everything distracting out of their minds’ (*Does Christ Heal Today*, P. C. Nelson, p. 28-29).

“3. If modern healing is not psychological, why all this preparation? Did the Lord or apostles spend several days preparing people’s minds?

“a. Notice the lame man at the temple (Acts 3).

“4. Nelson goes on to say that it is good to get the whole audience prepared:

‘As a rule it is best to give forth a message on divine healing before anointing the sick in numbers. It will strengthen their faith and yours.’ (*Ibid* p. 127)

“a. When did Jesus or apostles ever deliver an address on divine healing. They did not talk about it, they did it!

“5. Nelson also saw the need to set a mood with music:

‘If you pray for a number of people in a public service, it is helpful to have a song sung or played softly while you anoint the afflicted. Such songs as THE GREAT PHYSICIAN, and WHERE THE HEALING WATERS FLOW are helpful.’ (Ibid, p. 135)

“a. Helpful for what? To help divine power or to help emotion that will lead to a psychological healing.

“b. Why don’t they get out of their tents, auditoriums, and their TV’s, out of their controlled environment. Why don’t they go to the hospitals?...” [Or, to the streets, as did Jesus and the apostles, srf]

Darrel Hymel, From his material on “Preaching Another Jesus”

Tongues - The Bible versus the Charismatic Movement

The charismatic movement cannot be separated from the gift thought to be received and exercised called “tongues.” It is a main error, if not a root of the movement. The following serves to expose the error of its teaching and practice on “tongues.” Every position we examine may not be true of every charismatic, but they are true of various segments of the movement.

1. FOR ALL

They teach tongues are for all, but what does the Bible teach? **1Co 12:29-30**

2. ECSTATIC UTTERANCE THAT MUST BE STRONGLY DESIRED

They believe and practice tongues as an ecstatic utterance (“ecstatic” = “caused by ecstasy” and “ecstasy” = “a state of being overpowered with emotion” WNWD) that must be strongly desired. Do you see either a state of ecstasy or a strong desire for tongues in either of the following: **Acts 2,10**, or **19:1-7**?

3. LEARNED BY TEACHING AND PRACTICE

In the charismatic movement, people are taught to speak in tongues and encourage to learn to do so through practice.

4. NO KNOWN LANGUAGE

Charismatics sometimes claim to speak in a human language, but when the “tongues” are taken to language experts, they say they are no known human language.

5. PENTECOSTAL

They claim to be “pentecostal,” i.e. to experience what happened to those on the Pentecost of Acts 2, but in at least two ways their experience differs from that of Pentecost.

- * Pentecostals today claim to speak in an unintelligible language which they call tongues. What were the tongues spoken on Pentecost, **Acts 2:1-11**?
- * Pentecostals today claim to be saved by faith only. But what did the people on Pentecost do to be saved, **Acts 2:37-41**?

6. SUPREME GIFT

Some look on tongues as the supreme gift. Which did Paul say is greater, **1Co 14:1-5**?

7. UNINTELLIGIBILITY DESIRED

They consider unintelligible jabbering greater than words easily understood. What did Paul say about words others did not understand, **1Co 14:6-19**?

8. FOR INDIVIDUAL

They believe tongues are for the spiritual life of the individual. God intended them for whose benefit, **1Co 12:7; 14:26-28**?

9. SIGN OF HOLY SPIRIT BAPTISM

They look on tongues as a personal sign one has received the baptism of the Holy Spirit. Paul spoke of them as a sign to whom, **1Co 14:22**? This was their use in Acts 2 and 10.

10. SIGN OF SPIRITUAL MATURITY

They look on tongues as a sign of spiritual maturity. Although the Corinthians could speak in tongues, Paul chided them for being what, **1Co 14:20**?

11. UNREGULATED

What were the regulations relative to how many could speak in tongues and when, **1Co 14:27-32**? Contrast the modern exercise of “tongues.”

12. SPEAK WITHOUT INTERPRETER

They speak in tongues even when there is no interpreter. If there was no interpreter in the Corinthian assembly, what then, **1Co 14:28**?

13. CONFUSION AND DISORDER

They have confusion and disorder in their assemblies. Is God the author of this, **1Co 14:33,40**?

14. WOMEN SPEAK IN A LEADING ROLE IN THE ASSEMBLY

They do not restrict women preaching in the assembly. What did Paul say about women and their conduct in the assembly, **1Co 14:34-35**?

15. PERMANENT

They teach that tongues were given until Christ comes, not as something “in part” as with the other miraculous gifts which would cease when the “perfect” comes. **1Co 13:8-13; Jn 16:13; Ac 8:14-20**.

16. ECUMENICAL

“2 a. Of or relating to the worldwide Christian church. b. Concerned with establishing or promoting unity among churches or religions.” AHD

They use tongue speaking and other spiritual gifts in an effort to unify Catholics and Protestant Denominations, regardless of their doctrinal differences. Catholicism and Protestantism differ on crucial issues such as the mediation of Mary, the infallibility of the Pope, the authority of tradition, and how men are saved. Protestants differ among themselves on such vital issues as the salvation, the nature of the Godhead, the kind of

worship God approves. Rather than ignoring such departures from the faith, what should be the attitude and conduct of the followers of Christ? **Mt 7:15-27; 15:1-14; 1Co 14:37-38; 2Tim 4:1-5; Tit 2:10-14.**

Unity must be on the basis of the revealed truth of God's Word. **Gal 2:3-5; Eph 4:1-16; Col 2:6-8, 18-23; 2Th 2:15; 1Tim 1:3-4; 2Tim 2:14-18; ; 1Pt 5:12; 2Pt 3:14-18; 2Jn 9-11.**

How then can we explain the tongue phenomena today? "Dr. John Kildahl wrote in his book, *The Psychology of Speaking in Tongues*: 'We attended many meetings where glossolalia both occurred and was interpreted, and noted that the interpretations were usually of a very general nature. After a segment of tongue-speech an interpreter commonly offered the explanation that the speaker had been thanking and praising God for many blessings. Another frequent theme was that the speaker was asking for strength and guidance for himself and for others. However, perhaps a third of the time, the interpreters offered specific interpretations of what the glossalists said. More rarely the interpreter "translated" phrase by phrase and sentence by sentence. In order to investigate the accuracy of these interpretations we undertook to play a taped example of tongue speech privately for several different interpreters. In no instance was there any similarity in the several interpretations. The following typified our results: one said the tongue-speaker was praying for the health of his children; another that the same tongue-speech was an expression of gratitude to God for a recently successful church fund-raising effort.'" (Taken from an article by Robert Goodman)

In Search Of A Miracle

"A NOTED DOCTOR, SKEPTICAL BUT WILLING TO BELIEVE, EXAMINES THE PHENOMENON OF FAITH HEALING, AS PRACTICED BY THE COUNTRY'S BEST-KNOWN EXPONENT, KATHRYN KUHLMAN."

Such were the leading words of a feature article IN SEARCH OF A MIRACLE, McCall's, September 1974. The article was written by William A. Nolen, M.D.

"Anyone who works with sick people; as I do, knows that there are many unpredictable, ill-defined factors that affect the healing process. The 'will to live' for example. A patient who gives up -refuses to eat or get out of bed or take medicines--will, in all probability, die in spite of a doctor's efforts. The will to live isn't anything that can be weighed or measured but it certainly exists; ask any doctor.

"Faith, too, plays a role in healing. Deliver me from any patient who doesn't have faith in my ability to help; I may be able to treat such a patient successfully, but it will be a much more difficult chore.

"A couple of years ago I began to wonder how great a role faith plays in the healing process. Is faith in someone, or something, enough by itself to effect a cure? There are hundreds of thousands of patients who claim that faith alone has cured them, often after doctors have failed to do so. Sometimes it is faith in a healer but often it is faith in God. Almost invariable physicians have discounted these reports without ever bothering to investigate them.

"I decided to take a closer look at the healing that was reportedly being done outside the traditional Western school of medicine. I knew that, since I had been trained in a traditional medical school, it might be difficult for me to recognize that there could be other methods of healing as effective as those with which I was acquainted--possible even more so.

"Kathryn Kuhlman is an ordained minister. She has been 'healing' since 1946; in an average year she holds 125 'healing' services and treats approximately one and a half million patients. Her services are held in the largest auditoriums in the biggest cities in the United States. At each service hundreds of sick people claim to have been cured.

"Miss Kuhlman has written three books. She herself has been the subject of magazine articles and books. In addition to her radio programs, she has a widely syndicated television show.

"In June of 1973 Miss Kuhlman and her organization came to Minneapolis, which is near my hometown, to hold a service. Through a friend who knew I was writing a book about paranormal

healing, I arranged to be an usher and was assigned to the wheel-chair division. After the service, I was able to interview Kathryn Kuhlman. So began by investigation of faith healing.”

Dr. Nolen describes in a most interesting manner that first service where he served as an usher. He tells how Miss Kuhlman spoke about the wonders of the Lord and the Holy Spirit, and began to talk more about healing. “Suddenly she paused, eyes shut. It was a tense moment, a dramatic moment, and the audience was silent. ‘The Holy Spirit is healing right now,’ she said. ‘It’s a woman. About half way back. She had a cancer--a cancer of the lungs. And now--she is being healed. You know who you are. Stand up and come forward and claim your healing.’

“When no one came forward immediately, she suddenly pointed toward the balcony. There’s a man in the balcony who has had bursitis in his shoulder. Now it’s gone. Stand up and wave your arm. You’ve been healed.’ There was a note of frenzy in her voice. And up jumped a man, waving his arm. The audience gasped.

“Then, magically, healings began to take place all over the auditorium. ‘Don’t come to the stage unless you’ve been healed,’ Miss Kuhlman said. ‘But if you have been healed, come up and give praise to the Holy Spirit.’

“Once the first few started forward, dozens of others quickly followed. Soon there were lines of people waiting to get up on the stage. One at a time they were led to her by one of her assistants.

“‘And you,’ Kathryn said to one woman, ‘what did you have?’ ‘Lung cancer,’ the woman answered. ‘Oh, good Lord, we thank you,’ Kathryn said, looking toward the ceiling. ‘Now,’ she said to the woman, ‘take a deep breath.’ The woman did. ‘Did that hurt?’ ‘No, it didn’t.’

“‘Do you see her?’ Kathryn cried. ‘Lung cancer. And now she can breathe without pain. The Holy Spirit is surely working here today.’”

Dr. Nolen tells of other healings that supposedly occurred: a man with cancer in his hip, a girl with a brace on her leg, a victim of polio thirteen years ago. Dr. Nolen says:

“The first time she called for a brace no one came forth. You could sense that the audience felt this was almost embarrassing for Miss Kuhlman. Finally, a very pretty young girl came up on the stage. She was waving her leg brace and standing, with her pelvis tilted badly, on one good leg and one short, withered leg.

“Kathryn Kuhlman questioned her. ‘How long have you worn this brace?’ ‘Thirteen years, since I had polio at seven.’ ‘And now you’re cured. You don’t need it any more. You’ve taken it off.’ ‘Yes,’ she said. ‘I believe in the Lord. I’ve prayed, and he’s curing me.’

“Everyone applauded. The girl cried. This scene, to my mind, was utterly revolting. The girl’s leg was just as withered as it had been ten minutes earlier. Now she stood in front of 100,000 people, giving praise to the Lord-- and indirectly to Kathryn Kuhlman--for a cure that hadn’t occurred and wasn’t going to occur. I could imagine how she would feel when the hysteria of the moment had left her and she again had to put on the brace she had worn for 13 years--and would wear for the rest of her life.

“This was the case that first made me skeptical of Kathryn Kuhlman and her organization.”

Following the service Dr. Nolen had an interview with Miss Kuhlman. He told of that interview then concluded:

“It seemed obvious to me that she was a sincere, honest woman who felt that she had been chosen to perform a mission for Christ. She believed without a doubt that she was helping the sick and the maimed as Christ wished her to help them—not personally, as she pointed out endlessly—but as His instrument.”

“During the service, as those who had ‘claimed a cure’ came down off the stage two legal secretaries I had enlisted to help me wrote down the names, addresses, phone numbers and diagnoses of everyone who was willing to cooperate in a follow-up study. We got 82 names—almost everyone who was approached. The only reason we didn’t get more was that the flow of the cured was so heavy that the secretaries couldn’t get to them all.....

“A few weeks after the service letters were sent to the names on the list, inviting them to come to Minneapolis on Sunday, July 14, and tell us about their experiences. Twenty-three people showed up, and I made arrangements to interview them individually over the next few months. I’ve singled out three particular cases to discuss here because they’re typical of so many that I have in my files.

Dr. Nolen wrote plainly and frankly about his findings, then said:

“I was led to an inescapable conclusion: Of the patients who had returned to Minneapolis to reaffirm the cures claimed at the miracle service, not one had, in fact, been miraculously cured of anything.”
(Underlining mine, BWM)

The woman who had claimed to be cured of ‘lung cancer’ confessed that she had not had lung cancer at all, but said, “I have Hodgkin’s disease, and some of the glands in my chest are involved. But

since no one else got up when Miss Kuhlman said, ‘Someone with lung cancer is being cured,’ I figured it had to be me. I’ve been back to my doctor and he says he can’t see any change in my X-ray. I think I breathe better, but it’s hard to tell, since I never had much trouble anyway.”

THE FOLLOW-UP

Another woman who claimed to be healed of ‘cancer of the stomach,’ said “the next morning I woke up with a horrible pain in my back. The doctor put me in the hospital.....Since then I’ve gotten a lot weaker.” That woman died of cancer four months after she had been ‘cured’ at Kathryn Kuhlman’s miracle service.”

Dr. Nolen wrote: “The more I learned of the results of Kathryn Kuhlman’s miracle service the more doubtful I became that any good she was doing could outweigh the misery she was causing. I wrote her and asked if she’d send me a list of people she had cured.....Miss Kuhlman was most cooperative.....I wrote to all the cancer victims on her list-eight in all- and the only one who offered cooperation was a man who claimed he had been cured of prostatic cancer by Miss Kuhlman. He sent me a complete report of his case. Prostatic cancer is frequently very responsive to hormone therapy; if it spreads, it is also often highly responsive to radiation therapy. This man had had extensive treatment with surgery, radiation and hormones. He had also been ‘treated’ by Kathryn Kuhlman. He chose to attribute his cure—or remission, as the case may be—to Miss Kuhlman. But anyone who read his report, layman or doctor, would see immediately that it is impossible to tell which kind of treatment had actually done more to prolong his life. If Miss Kuhlman had to rely on his case to prove that the Holy Spirit ‘cured’ cancer through her, she would be in very desperate straits.

A DOCTOR’S CONCLUSION

Dr. Nolen concludes his article by saying:

“Kathryn Kuhlman’s lack of medical sophistication is a critical point. I don’t believe she is a liar or a charlatan or that she is, consciously, dishonest. I think that she believes the Holy Spirit works through her to perform miraculous cures. I think she sincerely believes that the thousands of sick people who come to her services and claim cures are, through her ministrations, being cured of organic diseases. I also think—and my investigations confirm this—that she is wrong.

“The problem is—and I’m sorry this has to be so blunt—one of ignorance. Miss Kuhlman doesn’t know the difference between psychogenic and organic diseases. Though she uses hypnotic techniques, she doesn’t know anything about hypnotism and the power of suggestion. She doesn’t know anything about the autonomic nervous system. Or, if she does know something about these things, she has certainly learned to hide her knowledge.

“There is one other possibility: It may be that Miss Kuhlman doesn’t want to learn that her work is not as miraculous as it seems. For this reason she has trained herself to deny, emotionally and intellectually, anything that might threaten the validity of her ministry.

“I’m inclined to rest my case on the axiom, often used by the defense lawyer in malpractice cases when a sponge has been found in the patient’s abdomen after an operation: *Res ipsa loquitur* (‘The thing speaks for itself’).”

And so it does! I appreciate the work done by Dr. Nolen. The many hours he put into this research and knowing that it was done by one so qualified makes the finding most interesting.

Billy W. Moore, *Broadmoor BEACON*, December 28, 1981

Arguments for Spiritual Gifts Today

These are arguments in addition to the ones studied in previous lessons.

1. **ARGUMENT:** “‘Jesus Christ is the same yesterday and today, yes and forever’ (**Heb 13:8**), so He still gives people today the power to work miracles just like He did in the 1st Century.”

Answer:

- Missing premise (*in italics*) is **not true**:
 - i. Jesus gave people the power to work miracles in the 1st century
 - ii. *Since Jesus is the same, he does things in the same way as He did in the 1st century*
 - iii. Therefore, since he gave people the power to work miracles then he does so today

- Try this same reasoning on other things. Complete the following two arguments, using the missing premise above as your “ii.” Your conclusion will be “iii.”
 - Jesus walks on the earth today in a human body. *Proof... (?)*
 - i. Jesus walked on the earth in a human body. (**Jn 1:14**)
 - ii. _____
 - iii. Therefore, _____
 - Jesus is choosing twelve of his disciples to be his apostles today. *Proof... (?)*
 - i. Jesus chose twelve of his disciples to be his apostles. (**Lk 6:13**)
 - ii. _____
 - iii. Therefore, _____

• **1Co 13:8** compared with **Heb 13:8**

Heb 13:8 says “Jesus is the same yesterday and today, yes and *forever*.” If this proves spiritual gifts (e.g. tongues) is for “today,” it also proves they are “*forever*.” Yet, what does **1Co 13:8** say about spiritual gifts? _____ To make **Heb 13:8** teach spiritual gifts are forever results in what? _____

• Context: **Heb 13:7-9**

Just as Moses is put for his law (**Lk 16:31; 2Co 3:15**), so Christ is here is put for the gospel concerning Him. Imitate the faith (in Jesus Christ) of those who spoke the word of God (i.e. concerning Jesus Christ) to you and do not be carried away with strange teachings. *Miraculous gifts are not in the context.*

2. **ARGUMENT:** “To deny God is working miracles today is to deny His power.”

Answer:

- Missing premise (*in italics*) is **not true**:
 - i. Miracles in times past demonstrated the power of God (all agree).
 - ii. *God planned to continue to work these kind of miracles to demonstrate His power.*
 - iii. Therefore, if God is not working miracles today it is because He does not have the power to do so.
- Try this reasoning on some other miracles God worked. Construct two arguments, using each one of the sentences below for your “i” premise. Use the missing premise above as your “ii.” Your conclusion will be “iii.”
 - The creation of world and man demonstrated God’s power.
 - i. _____
 - ii. _____
 - iii. _____
 - The plagues of the Exodus demonstrated God’s power.
 - i. _____
 - ii. _____
 - iii. _____
- Question for thought: Did God work miracles in the time of Malachi like He did in the time of Moses? Should the people of Malachi’s day have denied God’s power because He was not demonstrating it like in the time of Moses?
- The real issue: God’s will and purpose for miracles
See above: God’s Purpose for Spiritual Gifts In The NT - Why? Why? How? When?

3. **ARGUMENT:** “I know spiritual gifts are possessed today because I have seen them exercised.”

Answer:

This *assumes* what one has seen is the same as the miracles in the New Testament.

- i. I have seen miracles.
 - ii. The “miracles” one has seen are the same thing as the genuine miracles in the NT
 - iii. Therefore, I know men are working miracles today.
- Contrast miracles in Bible with modern day miracles. See above: “Miracles, Then and Now.”
 - Beware of deception! **Ex 7:10-12,20-22; Ac 8:9-11; 19:13-16** (Apply criteria above.)
 - Test by God’s Word. **Dt 13:1-3; Gal 1:8-9; 1Th 5:19-21; 1Jn 4:1**

4. **ARGUMENT: Ac 2:38**—“All saved people are promised ‘the gift of the Holy Spirit,’ which gives them the ability to speak in tongues.”

Answer:

- This *assumes* the “gift” is the ability to speak in tongues, or something that gives one that ability. (This assumption is the *missing premise*—see examples above). *The verse does not mention tongues.*
 - i. All saved people are promised “the gift of the Holy Spirit.”
 - ii. *The gift of the Holy Spirit is baptism in the Holy Spirit with the accompanying sign of tongues.*
 - iii. Therefore, all people should expect to receive the promise of baptism in the Holy Spirit and the accompanying sign of tongues.

Context

- According to the *context*, who spoke in tongues and worked miracles on that day? **1:26...2:1-4,6-8,43.** _____
- Of the 3,000 who did what Peter said (vv38...41) how many spoke in tongues or worked miracles that day? _____

Harmony

- Besides the 3,000 Christians added the first day (**2:41**), “the number of the men came to be about 5,000” (**4:4**), “multitudes...were constantly added” (**5:14**), and “disciples were increasing in number” (**6:1**). Who, and who alone, are said to be working miracles in this period? **2:43, 3:1...6-8, 4:33, 5:12** _____
- Did repentance and baptism guarantee that one would have miraculous powers, **Ac 8:14-17**? _____
Accordingly, only after it is said that apostles laid their hands on the early disciples is it said that anyone else but apostles worked miracles. **Ac 6:6...8**
- Even if one says the “gift” was conditional upon laying on of the apostles’ hands and confined to first century, you still have these problems: 1) who actually worked miracles in the context; 2) baptized believers not thereby endowed with miraculous powers, **Ac 8:14f.**
- Charismatics claim **Ac 2:38** is a promise of Holy Spirit baptism and tongues as evidence of it (the “Pentecostal experience”).
 - But, as we have just observed, through chapter five, out of thousands who did what Peter said in **2:38**, how many evidenced baptism in the Holy Spirit by speaking in

tongues? _____ Question for thought: Did NONE of them “seek” it? Some charismatics claim you must “seek” it.

- “Baptism in Holy Spirit” was promised to whom and for what purpose? **Ac 1:1-8, Jn 13-16**
Note: ONLY APOSTLES are said to be “witnessing” **2:33, 3:15, 4:19,20, 4:33, 5:30-32, 10:39-41, 13:31**. Yet, this “gift” (**2:38**) was promised to all the saved.
- Two possibilities for “gift of the Holy Spirit”: *objective* genitive, or, *subjective* genitive
 - *Objective* genitive: “gift **which is** the Holy Spirit.” What follows “of” *identifies* what precedes it, e.g., “sign of circumcision” **Ro 4:11**; “breastplate of righteousness” **Eph 6:14**.
 - *Subjective* genitive: “gift **from** the Holy Spirit” (the one the Holy Spirit promises). What follows “of” gives the *origin* of what precedes it, e.g., “gift of God,” **Jn 4:10**; “praise of men, God” **Jn 12:43**.
 - How can you know which? *Context* and *harmony* must decide.

Context

- The people in the audience were Jews, familiar with the concept of Holy Spirit speaking through scripture. **Ac 1:16...20; 2:25-30...33; 4:25,26; 2Sam 23:2; 2Pt 1:20-21**
- In the immediate context he had introduced a promise the Holy Spirit had made to “everyone,” **v21**. The “saved” of **v21** equates with the “forgiveness of sins” of **v38**. And it is this that the immediate context shows them to be concerned about, **vv36,37**. Putting these (audience and context) together: This promise is the very thing this audience needed to understand! Their concept had been that the promise in the prophets was one of temporal salvation from civil oppression. Peter explains that those who repent and are baptized for forgiveness of sins will receive what Holy Spirit promised in Joel (and other prophets).

Harmony

- Consistent with what they preached: **Ac 3:24-25; 10:43; 11:17-18; 13:32-38; 26:6...22,23**.
 - Consistent with what they wrote: **Eph 2:11-16** (Note: “far off,” **v13**); **1Pt 1:10-12** (Note: this “salvation” was “prophesied” through the Old Testament by the Holy Spirit and then when the time came it was “announced” by the New Testament prophets by the Holy Spirit.); **Heb 6:4; Gal 3:8..14..16-19..22..29**.
5. **ARGUMENT: Ac 5:32**—“All who obey God are given the Holy Spirit, and therefore all who obey God can expect to have the spiritual gifts of the Spirit (tongues, miracles).”

Answer:

- Again, this *assumes* the *missing premise*.
 - i. The Holy Spirit is given to those who obey God, Ac 5:32.
 - ii. “Those who obey Him” in the context refers to *ALL Christians of ALL time*.
 - iii. Therefore, the Holy Spirit is given to *ALL* who obey God today.
- Read **vv27-32**. Whose obedience to God is being challenged? (Note the “obey God” phrases and **vv20,28**.) _____
- What are they doing that is the focus of this whole event? _____

- How was the testimony of these “witnesses” being confirmed? See **Jn 15:26,27; Ac 1:8; 14:3; Heb 2:4.** _____

- If this is a statement that all Christians would receive the Holy Spirit in a way that empowered them to work spiritual gifts, *why do we see only the apostles exercising spiritual gifts through the first five chapters of Acts?* There were thousands of Christians! (**2:41,47; 4:4; 5:14; 6:1**)

6. **ARGUMENT: Lk 11:13**—“The Holy Spirit would be given to those who ask, so believers who ask can expect to receive spiritual gifts (tongues, miracles) the Spirit provides.”

Answer:

- This argument assumes a *missing premise*—what is it?
 - i. The Father would give the Holy Spirit to those who ask, Lk 11:13.
 - ii. “*The Holy Spirit*” in the context refers to *spiritual gifts*.
 - iii. Therefore, the Father will give spiritual gifts of the Holy Spirit to those who ask.
 - Is there anything in the *context* about spiritual gifts? What *is* the context about? _____
-
- Some of the Corinthians did NOT have the gift of tongues (**1Co 12:28-30**). Did they not ask? (See **1Co 14:5,12**.) If they did, should they conclude the Father did not do what Jesus said He would in **Lk 11:13**?

7. **ARGUMENT: Jn 7:38,39**—“This is a promise that all believers would receive the Holy Spirit in a way that would enable them to exercise spiritual gifts.”

Answer:

- What is the *missing premise*?
 - i. Jesus promised that believers would receive the Holy Spirit, **Jn 7:39**.
 - ii. _____
 - iii. Therefore, the Father will give spiritual gifts of the Holy Spirit to all believers.
 - Interpretation of the figurative language must agree with literal accounts of the same thing.
 - Text says “the Spirit had **not yet been given**,” yet the “Spirit” in the sense of his miraculous powers *had already been given*—previous prophets (e.g., Zacharias, **Lk 1:67**), apostles (**Mk 6:7,13**).
 - What *did* believers receive after Jesus was glorified? **Mk 16:15,16; Ac 2:21,38,47; 3:19; 4:12; 5:20** _____
 - Other examples of figurative language involving water (or thirst) and spiritual blessings of salvation
 - **Jn 4:10-14** - What is the well of water springing up to? _____
 - **Jn 6:35...40** - In v35 the one believes will never thirst. In v40 the one who believes will have what? _____
 - **Isa 44:3** has four lines. “Water” in the 1st line parallels “streams” in the 2nd. “My Spirit” in the 3rd line parallels what in the 4th line? _____
 - **Heb 6:4-5** - If these five phrases are parallel, what does “partakers of the Holy Spirit” refer to? _____
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8. **ARGUMENT: Mk 16:17-18**—“Jesus promised spiritual gifts would be given to all believers.”

Answer:

- Context: vv19-20—WHICH BELIEVERS performed signs? (Note vv11-15.) _____
- What was the PURPOSE of those signs? _____
- Harmony: 1000s of believers, Ac 2-5, but of these who were performing signs? 2:43, 3:1...6-8, 4:33, 5:12 _____

9. **ARGUMENT: 1Co 12:13**—“Holy Spirit baptism was experienced by many of the early Christians, for Paul wrote, ‘by one Spirit we were all baptized.’”

Answer:

- All the Corinthian Christians received this baptism. But, did all of them speak in tongues? (12:29-30; 14:5) If tongues are *evidence* of Holy Spirit baptism, what does this prove about the “baptism” of 1Co 12:13? _____
Pentecostals respond saying that there is a difference in the “initial” sign and the “gift.”
 - This is an ARBITRARY distinction unsupported by any Scripture.
 - Moreover, in the cases they say are Holy Spirit baptism (Ac 2,10,19), it cannot be proven they did not continue to speak in tongues as a result of this “initial” act — in fact, the apostles DID!
 - This would have the “gift” imparting more power (continues) than the “baptism” (doesn’t continue)!
- This baptism put them into the body of Christ, vv12,13. According to Pentecostalism man is justified first, *then* receives Holy Spirit baptism. If this is Holy Spirit baptism, a man would be justified *before he was in the body of Christ*.
- How many baptisms are common to all believers? Eph 4:5. If 1Co 12:13 is Holy Spirit baptism and for all believers, how many baptisms are common to all believers? _____
- “By” or “in” (ASV, NRSV) one Spirit – in connection with. What connection? In connection with the teaching or revelation of the one Spirit – Ac 18:8-11; 1Co 2:2-4... 12,13. See above: The Holy Spirit and the Word.

10. **ARGUMENT:** Some claim “tongues” in 1Corinthians 12-14 are different from Acts 2.

They say these “tongues” are not human languages but an emotional prayer language or “the tongues of angels” (1Co 13:1), which no one understands (14:2,14,19).

Answer:

- The word translated “tongues” in Ac 2:4,11 and 1Co 12:10,28,30; 13:1,8; 14:2,4,5 and throughout chapter 14 is the *same word* (*glOssa*).
- The “tongues” being discussed throughout chapters 12-14 were a human language, not a heavenly language used by angels. 1Co 14:21-22
- The text speaks of “tongues of men and of angels.” Why choose “of angels” to introduce a tongue foreign to the whole of chapters 12-14 and ignore “of men”? 14:21-22 clearly shows the “tongues” were tongues “of men.”
- “Of angels” may be an idiomatic way of saying, “the most excellent language,” not a literal language peculiar to angels. For example, the “bread of angels” in Ps 78:25 was bread designed for human sustenance—but most excellent food indeed! In Ac 6:15, “the Council

saw his face like the face of an angel.” Angels are spirits, not beings in a body, and thus have no literal “face” peculiar to their nature as a human does. His appearance was not one of timidity or shame, but one of faith and courage and knowledge—a most excellent appearance!

11. **ARGUMENT:** Miracles are needed today because people still have needs and problems.

Jesus worked miracles because of His love for people and compassion with their needs (Mt 14:14; 15:32; etc.). God still loves people, is compassionate, and He is no respecter of persons (Ac 10:34,35), so He must still work miracles. Therefore, when people today have problems and needs—illness, financial debts, lack of job, etc.—they are right to expect God to work a miracle.

Answer:

- Even in the 1st century, were miracles used to solve all the problems people had or to meet all their needs? **Php 2:26,27; 1Tim 5:23; 2Tim 4:20; 2Co 12:7-9; 1Th. 2:9; Phm. 18; 2Co 8:2; Rev. 2:10.** _____
- Miracles through Biblical history were used by God when no human need or problem was solved by the miracle. **Ex 4:1-9; Num 17; 1Ki 18:30-39; Mt 14:22-33.** What these miracles did do was to *confirm* who was God’s appointed servant (as prophet, priest, or Son of God).
- Sometimes Jesus refused to work miracles to meet a human need. **Mt 4:1-7; Jn 6:26f**
- Sometimes miracles caused physical problems and human need. **Ex 7-12; Ac 13:9-12**
- God still cares and responds to His children’s needs through Divine providence and natural law according to His will, and we are encouraged to pray concerning our needs: **Mt 6:11,32-33; Ac 12:5; 2Co 1:8-11; Php 4:6,7; 3Jn 2.** Because He does not heal every person or grant everyone relief from poverty no more argues against His care than the fact He did not use miracles to heal every person or rescue all from poverty in the first century.
- **Ac 10:34,35** (about God not showing partiality) refers to offering salvation to all men, not to God blessing all men equally as respects health, wealth, or ease of life. In fact, the New Testament indicates there continued to be distinctions in health and wealth even after Christianity began and grew. **Jn 12:8; Jam 2:2-6; 1Tim 5:23; 1Pt 2:18,19**
- Miracles were used by God to reveal and confirm Heaven’s message and His messengers. That purpose has been accomplished and these miracles are no longer needed.s

Questions Charismatics raise

Charismatics may raise questions relative to the things we have advocated in these studies. How would you answer? We will discuss in class. (Some suggestions are given.) Note: we have studied some of these throughout the lessons.

1. Does this not deny the Spirit dwells in the Christian? (See lesson: Indwelling of the HS)
2. Does this not push the Spirit out of our lives? (See previous lessons, e.g., Work of HS in Revelation; Holy Spirit & Believers; Why HS dwell in us?)
3. “You don’t believe what the Bible says.” (Not a question of what it *says*, but what it *means*. E.g. **Mt 16:6-12**)

4. “This equates the Holy Spirit with the Word; is He no more than the Word of God?” (See previous lessons, e.g. HS and the Word.)
5. “This takes the spirituality out of religion.” (“Spirituality” ≠ emotionalism. See **Gal 5:22-6:1**—“spiritual.”)
6. “An infidel can memorize scriptures. That does not change him.” (True. Honest heart required, **Lk 8:11-15**.)

Additional Problems with the Charismatic Movement

In addition to the problems we have already seen with charismatic movement, there are others. Note: some of these have been discussed throughout the lessons. We will discuss these in class.

1. Effects of claimed Holy Spirit influences **differ from that of the genuine found in the New Testament**.

Claimed effects of the Holy Spirit’s power in the charismatic movement: shouting, laughing, clucking, incomprehensible babbling, falling to the ground, jumping up and down, passing out.

- Compare the **effects of the Holy Spirit’s influences** in the New Testament. Make a brief note as to what the effects were. **Ac 2:4-11; 4:31; 10:44-46; 18:9-11; 19:6** _____

- Compare the **effects of being a recipient of the Holy Spirit’s power in 1Co 12:8-10, 28-30** with the effects of the modern charismatic movement.
- Note the **character of the genuine powers of the Holy Spirit’s influence** as indicated in these verses, **1Co 14:6-11, 27-33, 34, 40**. Question: If the *effects* are so different from the modern charismatic movement, is the *cause* the same?

Question: If the *effects* are so different, is the *cause* the same?

2. “**Miracle**” is redefined — in a way foreign to the Scriptures.
 - See previous lessons, e.g. Miracles then and now.
 - Note about the nature of the true miracles referred to in the following: **Ex 7:9; Num 14:22; Jn 3:2; 4:54; 6:14; 9:16; 11:47** (see vv44-47); **Ac 2:22; 4:16; 19:11-12**.
 - Compare the prophecies of true prophets of the Scriptures. In each case note what was prophesied, the specific nature of it, and its fulfillment. **Ex 3:10-12 (4:29-30); Jer 29:10 (Dan 9:2); Dan 2:31f; Jn 2:19**
3. Those who claim to have the Holy Spirit (enabling them to know God’s will and prophesy) **contradict one another**, e.g. end of time, role of women, authority of the preacher, the Godhead, etc.
 - What exposed the testimony of the witnesses against Christ to be false? **Mk 14:56** _____
 - When some said one thing and some said another about the same thing, what did it indicate? **Ac 19:32** _____
 - Could the Pharisees and Sadducees both be right? **Ac 23:7-8** _____

- There were numerous people claiming to be prophets and to have divine revelation in the first century. What did Paul and John say about those prophets who differed with what they taught? **Gal 1:6-9; 1Jn 4:1-6**
-

4. Those who claim to have the Holy Spirit (as above) **contradict clear teachings of the Scriptures**. We have observed a number of these in the lessons we have studied.

False Miracles, Signs, and Prophets

We should not find it strange or new that there are people who claim to work miracles and signs and to prophesy, when in fact they can do none of these. Satan is a deceiver (**2Co. 11:3, 13-15; Rev. 12:9**), and has, at least from the time of Moses, attempted to use these methods to deceive people. Do not feel compelled to believe the claims people make, however fervent and seemingly sincere. The Holy Spirit has revealed the fact of false miracles, signs, and prophets, and not only urged God's people to be discerning, but given some rules by which to test these. Read the following and make brief notes about the false miracles, signs, and prophets. For example, note their acceptance in society. Had you been there, how would you have been able to discern the true from the false? Observe anything else that will help the Christian today in dealing with false miracles and prophets. Note: Read **Job 4:12-16** – This resembles some of the charismatic “experiences” of today!

Spiritual Gifts of the Holy Spirit

(Review)

Choose all correct answers in the following.

1. Miracles have ceased in the sense that
 - a. God will not do anything miraculous on this earth again.
 - b. The spiritual gifts discussed in **1Co 12** have ceased.
 - c. “There is nothing new under the sun”—nothing will amaze us anymore.
 - d. None of the above.
2. The Holy Spirit gave the following the power to speak in tongues
 - a. The apostles
 - b. Cornelius and his household
 - c. Christians upon whom the apostles had laid their hands
 - d. All Christians of the first century
3. Match the proper purpose for the Holy Spirit giving supernatural power to the following:

a. Apostles	a. Prove Gentiles accepted by God
b. Cornelius	b. Edify the saints
c. Christians of first century	c. Reveal and confirm the gospel
4. Anyone who would require present day signatures to confirm the Declaration of Independence
 - a. Lacks faith in the historical evidence designed to confirm to future generations the genuineness of the document
 - b. Would be correct in asserting that if someone today signed the document, it would prove it's genuineness
 - c. Have an exemplary, well grounded faith, because a current signature would make them feel the document is genuine
 - d. Are most rational in contending that no historical evidence is sufficient reason for people today to believe in the genuineness of that document
5. Christians throughout the churches in the first century received the power to exercise spiritual gifts through
 - a. The laying on of the apostles' hands
 - b. A direct outpouring of the Holy Spirit from heaven
 - c. Prayer
 - d. Baptism
6. God intended spiritual gifts to
 - a. Be exercised by the church throughout the time the church existed
 - b. Be given only to the apostles and to Cornelius and his household
 - c. Be temporary and to cease when revelation was completed
 - d. None of the above
7. The gift of tongues
 - a. Served to seal that one was saved
 - b. Served as sign that one had received the baptism of the Holy Spirit
 - c. Served to satisfy the emotional needs of being a Christian
 - d. None of the above

8. “Edification” as Paul used it in 1Co 14 and required in their assemblies meant
 - a. Being built up by simply knowing someone in that audience was being moved by a miraculous presence and power of the Spirit
 - b. The emotional consciousness of God’s grace among His people
 - c. Speaking in tongues unknown to the speaker or to others in the assembly
 - d. Understanding what was being said and being strengthened through that understanding
9. God wants the assemblies of churches to be
 - a. Orderly
 - b. Peaceful
 - c. In accord with the goal of edification
 - d. There is nothing in the Scriptures that regulate how assemblies are to be conducted
10. To believe in miracles today requires
 - a. A greater faith
 - b. A direct operation of the Holy Spirit on the unenlightened heart
 - c. Prayer and sacrifice
 - d. A misunderstanding of the Divine will and purpose for miracles
11. In the miracles of the first century
 - a. Healings were instantaneous
 - b. Faith on the part of the person being healed was not always required
 - c. Collections were not taken
 - d. Organic disorders (e.g. sight restored, leprosy cured, dead raised) were regularly healed
12. The apostle Paul wrote that the better spiritual gift and the one to be desired was
 - a. Tongues
 - b. Prophecy
 - c. Interpretation of tongues
 - d. Healings
13. Those who do not believe in miracles today
 - a. Limit the power of God
 - b. Lack enough faith to believe in what God has promised and is doing
 - c. Are not led by the Spirit
 - d. None of the above
14. The “tongues” of the New Testament
 - a. Were unintelligible angel languages
 - b. Erupted from a state of ecstasy and were uncontrollable
 - c. Brought people of different doctrinal backgrounds together in unity
 - d. Were common languages native to people’s culture
15. The gift of tongues present in the early churches
 - a. Allowed women to stand up and address the assembly in tongues
 - b. Proved the Spirit was moving among them, and the more who spoke with the tongues, the mightier was the church filled with the Spirit
 - c. Were spoken by several at the same time in the spirit filled assemblies
 - d. Was held up by the apostles as the best gift of all
 - e. None of the above